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Ch. 68

THE ALCORAN OF MAHOMET,

Translated out of *Arabique* into *French*;

BY THE

Sieur Du Ryer, Lord of *Malezair*, and Resident for the King of *France*, at

ALEXANDRIA.

And newly Engliſhed, for the ſatisfaction of all that deſire to look into the *Turkiſh* vanities.

LONDON Printed, *Anno Dom.* 1649.

Qur'ān. English. [Ross]

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THE TRANSLATOR TO THE CHRISTIAN READER.

THere being so many Sects and Heresies banded together against the Truth, finding that of *Mahomet* wanting to the Muster, I thought good to bring it to their Colours, that so viewing thine enemies in their full body, thou mayst the better prepare to encounter, and I hope overcome them. It may happily startle thee, to finde him so to speak *English*, as if he had made some Conquest on the Nation, but thou wilt soon reject that fear, if thou consider that this his *Alcoran*, (the Ground-work of the *Turkish*

Religion) hath been already translated into almost all Languages in Christendome, (at least, the most generall, as the *Latin*, *Italian*, *French*, *&c.*) yet never gained any Proselyte, where the Sword, its most forcible, and strongest argument hath not prevailed: And indeed the greatest Doctors of their Religion have never alledged any thing for the truth thereof; but the success of their wars, and greatness of their Empire, then which nothing is more fallacious: for that which both in former, and these latter Ages hath been common to the bad with the good, cannot be a certain evidence of the justice of a Cause, or the truth of Religion.

Thou shalt finde it of so rude, and incongruous a composure, so farced with contradictions, blasphemies, obscene speeches, and ridiculous fables, that some modest, and more rationall *Mahometans* have thus excused it; that their Prophet wrote an hundred and twenty thousand sayings, whereof three thousand only are good, the residue (as the impossibility of the Moones falling into his sleeve, the Conversion and Salvation of

the

the Devils, and the like) are false and ridiculous. Yet is the whole esteemed so sacred, that upon the Cover thereof is inscribed--*Let none touch it but he who is clean.* Nor are the vulgar permitted to read it, but live and die in an implicite faith of what their Priests deliver; which indeed (as saith the learned *Grotius*) is a manifest argument of its iniquity: For that merchandise may justly be suspected, which will not be sold, unless unseen: and though all men are not alike perspicacious in the knowledg, and discerning of things, some by arrogancy, and vain conceit of themselves, others by affection; Some by custome, being drawn into error: yet should we believe that the way to eternall life cannot be understood by them, who without any respect of profit or preferment, seek it, submitting themselves, withall they have, to God, imploring his assistance, we should sin against his infinite goodness. Therefore (*Christian Reader*) though some, conscious of their own instability in Religion, and of theirs (too like

Grotius de ver. Rel. Christ.

Turks in this) whose prosperity and opinions they follow, were unwilling this should see the Press, yet am I confident, if thou hast been so true a votary to orthodox Religion, as to keep thy selfe untainted of their folies, this shall not hurt thee: And as for those of that Batch, having once abandoned the Sun of the Gospel, I believe they will wander as farre into utter darkness, by following strange lights, as by this *Ignis Fatuus* of the *Alcoran*. Such as it is, I present to thee, having taken the pains only to translate it out of *French*, not doubting, though it hath been a poyson, that hath infected a very great, but most unsound part of the universe, it may prove an Antidote, to confirm in thee the health of Christianity.

The

THE FRENCH EPISTLE TO THE READER

THE Book is a long conference of God, the Angels, and Mahomet, which that false Prophet very grosly invented; sometimes he introduceth God, who speaketh to him, and teacheth him his Law, then an Angel, anon the Prophets, and frequently maketh God to speak in the plurall, in a stile that is not ordinary. He declaimeth against such as worship Idols, particularly against the Inhabitants of the City of Mecca, and against the * Coreis, who were enemies to his designe. He intituled this book the Alcoran, as one would say, the Collection of Precepts: He likewise tirmed it El Forcan, that is, that distinguisheth good from evill: He divided it into many Chapters, to which he gave what inscription he thought good: he most commonly intituleth them with words that are in their first line, without regard to the matter they

* The *Coreis* were a powerfull family in *Arabia*, in *Mahomets* time.

treat of, and speaketh little of their Inscription; He divided into many signes, or Verses, that contain his ordinances and fables, without observation either of the consequence, or connexion of the discourse, which is the cause that thou shalt finde in this Book, a multitude of incongruous pieces, and divers repetitions of the same things. It hath been expounded by many Mahometan Doctors, their exposition being as ridiculous as the Text; They affirm the originall of the Alcoran *to be written upon a Table, kept in Heaven, that the Angel* Gabriel *brought this Copie to* Mahomet, *who could neither write nor reade, and stile him Prophet, or Apostle, in honor. Thou shalt finde at beginning of some Chapters letters of the* Arabique *Alphabet, which some men will not expound; They fear to utter things that may displease their false Prophet: Most of their Doctors affirm those Letters to be the first letters of the Names of God. Thou shalt finde the exposition in this version; Thou wilt wonder that such absurdities have infected the best part of the world, and wilt avouch, that the knowledg of what is contained in this Book, will render that Law contemptible.*

A Summary of the Religion of The Turks.

THe *Turks* believe one sole God, in one sole Person, Creator of heaven and earth, the rewarder of the good, and punisher of the wicked; who hath created Paradise for the recompense of of the righteous, and Hell for the last punishment of crimes. They believe that *Mahomet* was a very great Prophet, whom God sent into the world to teach men the way of salvation, and call themselves *Musulmans*, that is to say, recommended to God, or saved.

They believe the Decalogue of *Moses*, and are obliged to observe it; they celebrate Friday as the Christians Sunday, that day they assemble in Temples at noon, to pray.

They are obliged to pray five times a day, *viz.* in the morning, at noon, at the evening, when the Sun setteth, and an hour within night.

They fast the moneth, or moon, which they call *Ramazan*; during this moneth, they neither drink nor eat all the day, until the Sun be set, but in the night drink and eat, according to their appetites, flesh and fish, except the flesh of swine, and wine, that is at all times forbidden them; after this fast they have the feast of great *Bairan*, as the Christians Easter after Lent.

Lent. They are great founders of Temples, and Hospitals, and are obliged to give to the poor the first day of the year, the tithe of what they have gained during the preceding year.

They believe, that after being well washt, saying some prayer appropriate to that Ceremony; they have also the soul purified from all filthiness and sin, which is the cause that they wash and bathe often, especially before they pray.

They have no Sacrament, but Circumcision; they cause their children to be circumcised at the age of seven or eight years; and when they can pronounce these words, *La ilha illa allha Mehemet rasoul allha*, that is, There is but one God, *Mahomet* is his Prophet and Apostle; this is their profession of faith; nevertheless there is no mention of Circumcision in all the *Alcoran*; they say they observe it in imitation of *Abraham*, whose Law is recommended to them by *Mahomet*: they believe that the *Alcoran* was brought to him at severall times by the Angel *Gabriel*, in the City of *Mecca*, and that of *Medina*, because the Jews and Christians had altered the holy Scriptures, and the Law of God.

They are permitted to have four wives, married at the same time, and as many Concubines as they are able to maintain.

They can put away their wives when they think fit, paying them what they promised them in contract of marriage, and mary again at their pleasure; but the women are bound to tarry until they are assured that they are not with childe before they marry again; & their husbands are obliged to keep, and take the care

of

of the children. The children which they have by their ſlaves are indifferently eſtemed with thoſe of their wives, and are all held as legitimate.

They have Temples, Colleges, and Hoſpitalls well revenued; they have covents of Religious, that live exemplarily; obey their Superiours without contradiction, and dance after the ſound of Flutes and other inſtruments when they make their prayers.

They have moreover another ſort of Religious Vagabonds through the world, clothed like fools of that Country; they often go naked, and cut their skin in many places, are held to be holy perſons, and live by alms, which are never refuſed them; both the one and the other ſort of Religious are called *Dervis*, they are known by their habit, and can retire and marry when they pleaſe.

They deny Jeſus Chriſt to be God, or the Son of God; neither believe they in the holy Trinity: they ſay that Jeſus Chriſt was a great Prophet, born of the Virgin *Mary*, a Virgin both before and after her delivery; that he was conceived by divine inſpiration, or by a divine breath, without a father, as *Adam* was created without a mother; that he was not crucified, that God took him into heaven, and that he ſhall come again on earth at the end of the world to confirm the Law of *Mahomet*; they likewiſe affirm that the Jews thinking to crucifie Jeſus Chriſt, crucified a man among them that reſembled him.

They pray to God for the Dead, they invoke their Saints, of whom they have a large Legend, nevertheleſs they believe not Purgatory; and many among them imagine that the ſoul and body remain together

A great queſtion among *Mahometans*.

ther in the grave until the day of Judgment.

They have *Mecca* and *Medina*, that are two Cities of *Arabia*, in great veneration, because *Mahomet* was born at *Mecca*, and buried at *Medina*: they make thither great pilgrimages, and believe that Land to be Holy: They bear likewise singular respect to the City of *Jerusalem*, for that it hath been the Birth-place, and habitation of many Prophets.

They use no Clocks; at the hour of their prayers their Priests ascend the highest part of a Tower, that is in a corner of the Temple, and with a loud voyce call the people to prayer, singing prayers, composed for that purpose.

We

WE *the Consuls, Governors, Protectors, and Defenders of the Priviledges, Freedoms, and Liberties of the City of* Marseillis; *do certifie, and attest to all to whom it shall appertain, that Mr.* Andrew du Ryer, *Lord of* Malezair, *Gentleman in Ordinary of the Kings Chamber, and heretofore Consul to his Majesty in* Ægypt, *hath executed the charge for the said Consulship like a man of honesty and honour; no complaint having been made at any time, or his administration, or deportment during the time of his abide there, and that he exercised that office; Neither was any complaint ever made of the said Mr.* du Ryer *during the time he sojourned at* Constantinople *for the service of his Majesty; but all the Captains and Officers of Merchant Vessels, and of others that negotiated in the same parts, received of him all favour, as in matters that concerned them, as in affairs that did relate to the service of his Majesty, and the advantage of his Subjects traffique: in testimony of which, We have drawn and signed these presents, and have put and affixed to them, the Seal, and accustomed Arms of this City.*

At *Marseillis* the 12.
day of *Feb.* 1633.

De Bourgongne, Consul.
I. Savornin, Consul.
Meinardet, Consul.

By the said Consuls Bout.

To Mr. Du Ryer, Lord of *Malezair*, Gentleman in Ordinary of the Kings Chamber at *Constantinople*.

SIR,

HAving heard by the report of many Merchants of this City, the good offices that you have daily performed towards them of our Nation, and particularly our fellow-Citizens, who all unanimously much commend your affection, and singular care to protect and defend them; We thought our duty to return you by these lines, a thousand thanks, and that the more affection, for that your curtesie, and not their merits, carried you to all those good offices, of which they and we shall ever keep a perpetuall memory, to render you any acknowledgment when occasion shall be offered, and give you a testimony by our services, that you have not cast your seed upon barren ground: In the mean time, Sir, we beseech you, be pleased to continue to us the honour of your friendship, and effects of your favour, as we shall desire in all emengent occasion to testifie t hat we are really,

Sir, Your most affectionate Servants,
the Consuls, Governors of the
City of *Marseillis*.

Monthouliau, Francis Nappollon, Du Pont.

From *Marseillis* this 24.
of *August*. 1632.

A Translation of the Command of the grand Seignior, concerning Mr. *Malezair*.

ILluſtrious and Excellent Commanders, refuge of the great Triumphant, Eminent, Glorious, and Honorable Lords, endued with the ſpeciall graces of God, Baſhaws, or Vice-Roys, Beyes, or Governors, that are upon the roads of our moſt Auguſt Port to the the Realm of *France*, God perpetuate your glory, juſt Judges of the *Muſulmans*; Minerals of Vertue and Knowledg, that are upon the road of our moſt Auguſt Port to the Realm of *France*, God increaſe your vertues, Honorable and truſty Governors, Captains of Frontires and Caſtles, Captains and Patrons of Galleys and Veſſels, Cuſtomers that are upon the road of our moſt Auguſt Port to the Realm of *France*, God augment your Honours and glory. When this moſt Auguſt command ſhall come to you, know, that the Lord of *Ryer*, a Gentleman of *France*, is ſent from us into *France* for many impor-

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important affairs; when he shall arrive, going and comming to the places of your command, by sea, or by land in our Ports, our Cities under our Castles, and in any other place whatsoever, I command you to receive with all affection, and good reception, and suffer no displeasure to be done to him, directly, or indirectly. You shall cause to be given to him whatsoever shall be necessary for him in paying, and shall facilitate with your whole power his passage, with his two servants, his coffers, and baggage; and when he shall have performed in *France* what hath been commanded him, and shall return to our most August Port, you shall do in like manner, and shall be careful not to violate this our High command, or capitulations; Thus know him, and having seen these my most August command, you shal leave it in his hands, and shal give ful and intire credit to this my most illustrious mark.

Given at Constantinople *the last day of the moneth of* Diel Heget, 1041. *Sealed above with the Mark, or the Seal of the grand Seignior,* Amurat Sultan, *and Signed at* Base-Hussein.

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THE ALCORAN OF MAHOMET.

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IN the Name of God, gracious and merciful; Praised be God, gracious and merciful: King of the Day of Judgment. It is thee whom we adore; it is from thee we require help. Guide us in the right way, in the way of them that thou hast gratified; against whom thou hast not been displeased, and we shall not be misled.

CHAP. II.

The Chapter of the Cow, containing Two hundred fourscore and seven Verses, Written at Mecca.

See *Erpennius* his Grammer.

IN the Name of God, gracious and merciful. I am the most wise God. There is no Error in this Book; it guideth into the right way; those that are righteous, who believe what they see not, who make their Prayers with affection, and dispence in Alms, a part of the Goods that we have given them. Such as believe the things that are inspired into thee, in those that have been Preached before thee, and at the end of the world are not ignorant they are guided by their Lord, and shall be blessed. Misery is upon unbelievers, Whether thou reprove them, or do not reprove them, they will not be converted, God hath shut up their heart, their ears and eyes, and they shall suffer great torments. Many men say, we believe in God, and the Day of Judgment, and do not believe; they think to deceive God, and them that believe in God; certainly they deceive themselves, and know it not. God will augment the infirmity which they have in their heart, and they shall undergo the rigors of an infinite pain, by reason of their lying. When it was said to them, Pollute not the earth, they said, We are true observers of the Law of God; notwithstanding, they were they that polluted the earth, but they knew it not. When it was said to them, Believe ye as the world believeth? They said, Shall we believe as fools believe? they themselves are fools, and know it not. When they met with such as believe in God, they said, We believe as you do: And when they returned towards the devils, their companions, they said, We believe as you, and mock at those men: Certainly God mocketh them and continueth them in their Errors, to their confusion. They that have purchased Error, for the right way, have gained nothing in their commerce, and are not well directed; they are like to such as kindled fire, and when it hath enlightened what is about them, God hath deprived them of light, and left them in darkness, deaf, dumb, blinde, and they shall

See the Explication of *Gelaldin*.

See *Gelaldin*.

ſhall never be converted; or as a cloud of Heaven, full of darkneſs, thunder, and lightning, they ſtop their ears with their fingers, by reaſon of the noiſe, and for fear of death; but God ſeeth the unbelievers, he cauſed lightning to approach, that raviſhed from them their ſight; they have followed what appeared to them, and are detained in darkneſs: But if God had pleaſed, he had deprived them, both of hearing, and ſight; for he is omnipotent. O People! worſhip your Lord, who created you and all that were before you; it may be, That you will fear him that hath extended the Earth, that raiſed the Heaven, and cauſed Rain to deſcend; that cauſed the production of Fruits to enrich you. Say not, that God hath a companion equal to him, becauſe you know the contrary. If you doubt that I have ſent my ſervant, come, and bring ſome Chapters like to the *Alcoran*, and call to witneſs the Idols that you adore; if you are good men, if you have not done it, or cannot perform it, Fear the fire of Hell prepared for Infidels, and Idolaters; and declare to true believers, who do good works, That they ſhall enjoy the immenſe pleaſures of Paradiſe, wherein flow many Rivers; they ſhall there finde all ſorts of fair and ſavory Fruits, which God hath prepared for them; they ſhall conſider, if they be like to ſuch as they had before in the world: They ſhall there have wives, fair, and delicate, and ſhall dwell in eternal felicity. God is not aſhamed to compare a little * Puny to an extream Greatneſs: Now, ſo it is, that true believers know, that it proceedeth from their Lord. The wicked demand, what God doth mean by that compariſon? He by this means miſ-leadeth, and directeth many men; but miſ-leadeth none, but the diſobedient. Such as pervert his Teſtament, and his Promiſes; ſuch as retrench his Commandments, and defile the Earth, are damned. Why will you be impious, ſeeing that God hath given you life after death? He will cauſe you to dye, he will raiſe you again, and you ſhall all return before him to be judged. He it is, that created whatever is upon Earth, and aſcending to Heaven, hath ordained ſeven Heavens, knowing all things. Remember to inſtruct men, that thy Lord ſaid to his Angels, I would create a Vicar upon Earth; and when they anſwered, Wilt thou there place him that ſhall de-

* The Puny is a ſtinking Worm, frequently growing in Beds in hot Countries.

See *Kitab el tenoir.*

file it, and shed blood, while we exalt thy Glory, and sanctifie thee? I know said he, what you know not. He taught *Adam* the names of all things, who discovered them to the Angels, to whom God said, Declare to me the names of all things that I have created, if you know them; they replyed, Praise is due to thy Divine Majesty, we know nothing but what thou hast taught us, thou alone art knowing and wise. He said to *Adam*, Declare to them the names of all things that I have created. After he had taught them, God said, Did I not tell you, that I knew what is not, neither in Earth, nor Heaven; and that I understand whatever you make manifest, and whatever you keep most secret? Remember thou, that we said to the Angels, Humble your selves before *Adam*; they all humbled themselves, except the Devil: He was already proud, and in the number of the wicked. We said unto *Adam*, Dwell thou and thy wife in Paradise, and eat there what thou likest, but approach not that Tree, least thou be in the number of the unjust. The Devil made them to sin, and depart from the Grace in which they were; then we said to them, Descend you enemies one to another, you shall have a dwelling upon Earth, and goods wherewith to live for a time. *Adam* begged pardon for his fault of his Lord, he pardoned him, because he is gracious and merciful, and said, Descend, and go all of you out of Paradise; there shall hereafter come to you, a guide from me. Such as shall follow him, shall be delivered from fear and affliction (at the day of Judgment;) such as shall be impious, and conceal my Commandments, shall burn eternally in the fire of Hell. O children of *Israel*, remember the Grace I have done you, I will satisfie my Promises, perform yours, fear me, and believe in what I have sent from Heaven, confirming what was before taught you; be not the first impious, and forsake not my Law at any rate; fear me, and cover not the Truth with a lye, neither willingly conceal it: Make your prayers at the time appointed, pay Tithes, and worship your Lord with them that adore him. Will you command people that have no care of their souls, to do good? Will you meditate upon Scripture, without observing it? Entreat for succor with patience, and with prayers they abound not, but in them that are obedient,

The Alcoran in the old and new Testament.

that

that believe they shall one day behold their Lord, and shall return before him to be judged. O children of *Israel*, call to minde my favors. I have preferred you to all the world; fear the day, wherein one Soul shall not be chastised for another; when prayer shall not be heard, neither ransom, succors nor protection be found for the wicked. Remember, that we delivered you from the hands of *Pharaoh*, who afflicted you through the violence of torments, who murthered your children, abused your wives; and that your Lord encreased your miseries, because of the enormity of your crimes. Remember, that we divided the Seas to save you, and that we drowned *Pharaohs* men in your view; nevertheless, you worshipped the Calf, when we detained *Moses* with us fourty nights, in which you were extreamly too blame; after this, we pardoned you, it may be that you will give me thanks. We gave unto *Moses* the Book, that distinguisheth good from evil; perhaps you will be converted. Remember, that *Moses* said to his people, You were too blame for having adored the Calf; repent, and be converted to your Creator: Slay one another, that will be a thing acceptable to God; he will pardon your crime, he is gracious and merciful. You said, O *Moses*, we will not believe thee, for that we see not God; then you were smitten with thunder, you saw your misery with your own eyes: nevertheless, we raised you after your death; perhaps you will give me thanks. We covered you with the shadow of clouds, we caused Manna and Quails to fall upon you, and said, Eat the good things we have given you. They did us no harm, when they murmured; they afflicted themselves. We said, Enter into that City, and eat therein what shall content you; enter in at the gate, with humility, and say, Remove our sins from us. I will pardon your offences, and encrease the Graces of those that are righteous: then the wicked altered their words that were taught them; but I sent my indignation from Heaven upon them, according to their demerits. When *Moses* demanded drink for his people, we said, Smite the Rock with thy Rod, incontinently there sprung forth twelve Fountains, and every man knew his place, where to drink: Eat, and drink the good things of God, and

Gelaldin saith, the innocent slay the wicked.

We have pardoned you: see *Gelaldin*.

Gelaldin saith, it is *Jerusalem*. See *Kitab el tenoir*.

defile not the Earth any more. You said unto *Moses*, we are not satisfied with one sort of meat; entreat thy Lord that he give us what the Earth produceth, Beets, Cucumbers, Garlick, Lentils, and Onions; he said, Desire you to change good for evill? Goe downe into Ægypt, you will there finde what you require. They were beaten with disgrace, and poverty, and returned into the wrath of God, for that they disobeyed his Commandements, and unjustly slew his Prophets, for which they were greatly to blame. All those that shall believe Christians, Jewes or Samaritans, such as shall believe in God at the day of Judgement, and doe good workes, shall be recompensed by their Lord, and be free from feare, and affliction, at the day of the Resurrection. When we received your promise, to beleeve in the Old Testament, we raised a mountaine over you, to overshadow you, and said, Comprehend with affection, what wee teach you, and remember; perhaps you will feare the fire of Hell, and disobedience; nevertheless, you have gone astray, without the mercy of your Lord you shall be in the number of the damned. You know what befell those that observed not the Sabboth; we said unto them, Be ye abhorred, and despised as Apes; We left this punishment, as an advertisement to their temporaries and posteritie, and particularly, to be for an example to the true beleevers. Remember thou, that *Moses* said unto the people, God commandeth you to sacrifice a Cow. They answered, doest thou mocke us? He replied, God defend me from being in the number of the ignorant; they said, Call upon thy Lord, that he instruct us what Cow that ought to be; he said, it must be a Cow of a middle age, neither young, nor old, and doe what is commanded you; They said, pray unto thy Lord, that he shew us of what colour it ought to be. It must, said he, be of a bright, yellow colour, that it may delight the eyes of the beholders. They said, Invoke thy Lord, that he instruct us, what it ought to resemble, and we shall (if it please him) be obedient to his Commandements; He said, God answereth you, that it must be a Cow, that never bare the yoke, to till the earth, neither water the fields, round, and that hath never laboured, neither hath spot upon her body. They said, thou hast now spoken truth; they then sacrificed her,

See *Glaldin.*

See *Kitab el tenoin.*

her, and it wanted not much, but they had not done it: When you have slaine any one, you are then full of wrath, and become proud; God bringeth to light whatever you conceale; We said, smite that dead body with a piece of that Cow: so God raiseth againe the dead*, and manifesteth to you his Miracles; it may be you will comprehend them, yet your hearts are hardned, more obdurate then Rocks; for Rivers flow from Rocks, when they cleave and appeare, or when they fall, and overturne by the permission of his divine Majesty. God is not ignorant of your actions. Do you desire the Jewes should beleeve you, because many among them write the word of God, and alter it at pleasure, after they have comprized it? When they meet with true beleevers, they say, we beleeve in God, and being assembled, they say among themselves, have you entertained those true beleevers, for that God hath instructed you, that they may finde no excuse against you at the day of Judgement, before his divine Majestie? Understand you not that they would excuse themselves upon what you have said to them? Know they not that God knoweth whatever they conceale, and what they bring to light? There be some that know neither to reade nor write, that understand nothing of Scripture, but what they have learned from the lies of their Doctors, yet they thinke to be knowing men. Miserie is upon them that conceale the Scripture in their hands, that alter it, and say, that what they reade proceedeth from God to profit any thing thereby. Miserie is upon them, because of what their hands have written; miserie is upon them, and upon what they have gained, in blaspheming against God. They have said, we shall continue in Fire but a certaine number of dayes: Say unto them, have you capitulated with God? He will not act against his promises: Will you speak of God what you know not? Such as have gained ought, and were entangled in the sinne of their gaine, shall for ever remaine in the flames of Hell; and they that have faith in God, and doe good workes, shall eternally enjoy the delights of Paradise. Remember thou, that we taught the Commandements of the Law, and how we said to the children of Israel, worship one only God, doe good unto your father and mother, to your

* The Turks beleeve that a man shal rise again, being smitten with the tongue of that Cow. See *Bidaci.*

See *Telaldin.*

allies, orphans, and the poore: speake mildely unto the people, make your prayers at the time appointed, and pay your Tithes; nevertheleſſe they were diſobedient, except ſome very few among them. When we received the Commandements of God, and that we ſaid, ſhed not your bloud, neither forſake your houſes, you approved it, your ſelves are witneſſes; Nevertheleſſe you ſlew many, and conſtrained a great number to deſert their habitation, you aſſiſted each other in injuſtice, and impiety. If ſlaves have recourſe to you, you ſhall redeeme them, their deliverance is appointed you: Doe you beleeve one part of the Scripture to abjure the other? The reward of any of you that ſhall do this thing, is ignominie in this world, and to be precipitated into the moſt grievous torments of Hell at the day of Judgement. God is not ignorant of your actions. Such as purchaſe the life of the world, to quit Paradiſe, ſhall not be eaſed in their miſeries, and be utterly deprived of ſuccours. Certainly, we gave the Law to *Moſes*, and after him ſent many Prophets; We inſpired knowledge into Jeſus the ſonne of *Mary*, and ſtrengthned him by the Holy Ghoſt, but you aroſe againſt the Prophets, that came contrary to your affections, you belyed one part, and ſlew another. The unbeleevers ſaid, our heart is hardened; It is God that hath curſed them, by reaſon of their impietie, and few of them will beleeve the Commandements of his divine Majeſtie. When God hath ſent them any Booke, confirming the Scriptures, which they before approved (*viz.* the Old Teſtament, and the Goſpel) they demanded ſuccours when they met with the wicked, and being ſuccoured, they either underſtood it not, or would not receive it. The curſe of God is upon Infidels, eſpecially upon them that have ſold their ſoules, and through envie diſobeyed his Commandements: He beſtoweth his grace on whom he pleaſeth, they are returned in the diſpleaſure of his Divine Majeſtie, who hath prepared for them grievous torments, becauſe of the enormitie of their crimes. When it was ſaid to them, Beleeve in the Commandments of God; they ſaid, Do we not believe in what hath been commanded us? Nevertheleſſe, they have no faith in the truth which God hath ſent, confirming the Prophecies,

See *Kitab el tenoir.*

and

and the precepts that they before approved; Say unto them, had you heretofore slaine the Prophets, if you had beileved in his Law? *Moses* certainly had caused you to see *Miracles*; but yee adored the Calfe after his departure, wherefore you were greatly too blame. We received your promise, to observe the Commandements of the Law, and raised a * Mountaine over you; Understand with affection what we teach you, and hearken to what is commanded you; they answered, we have heard, and disobeyed, and inclined their heart to the adoration of the Calfe, because of their impietie. Say to them, doth your faith command you to doe it, if you believe in God, and life eternall? Thinke upon death, if you be righteous; They regard not their past errours, but God knoweth the unjust: Thou shalt finde them with diligence, and desire to live a long time; The wicked hope to live a thousand yeares; but they shall be exempt from the punishment to live long; God beholdeth all their actions. Say to them, who is an enemie to *Gabriel*? He by the permission of God hath inspired into * thee the Alcoran, that confirmeth the ancient Scriptures, and guideth the good in the way of their Salvation, and declareth to them the joyes of Paradise. He that is an enemie to God, the Angels, his Prophet, to *Gabrael* and *Michael*, shall be rigorously chastised, God is an enemie to Infidels. We have sent thee precepts, cleare, and intelligible, none will abjure them but the wicked: Some of them have acted against their owne promises, and the greatest part is incredulous; Many of them that have knowledge in the written Law, have forsaken it, even when God sent them any Prophet to confirme the Scriptures, that they had before received, and approved: They cast the booke of God behinde their backs, as if they knew it not, and adhered to what the Devils taught in the raigne of *Solomon*, (yet *Solomon* sinned not, but the Devils only, that instructed the people in Magick) and what was taught by the two Angels, *Arot* and *Marot* in Babylon. Before they taught the people, they said, We are not sedition, neither be you impious. The people learned of them, what concerneth the separation of the man and the woman, and what breedeth hatred betwixt them. They did not harme to any by their Magick; but

* The Turks beleeve that God raised a Mountaine over the Israelites, to overshadow them.

* *Mahomet.*

Arot and *Marot* Magicians.

but, through the permission of God, the people learned of them what might hurt, and not be profitable to them; they instructed in Magick them that sold their part in Paradise, at the loss of their souls, although they knew their error, that they had before beleeved in God, and feared his divine Majestie. Repentance inspired by God is exceeding profitable, if they understood to know it. O you that feare God, say not, honour us; say, regard us, and hearken to what is commanded you. To Infidels are prepared dolorous torments; the Jews and Christians desired not that God should send you good, but God very liberrall, gratifieth with his mercy whom he pleaseth: he will not alter his Commandments, neither forget them; he will moreover teach others more profitable, or of the like nature; know you not that God is omnipotent? understand you not that to God appertains the Kingdom of heaven, and of earth; who except God will be your protector? Will you question your Prophet, as *Moses* was heretofore questioned? He that shall change faith into impiety, shall forsake the good way. Many that have knowledge in the Scripture, endeavoured to mislead you through impiety and envie, notwithstanding they are not ignorant of the Truth; forgive them, and beware of them, untill God hath (otherwise) disposed, he is Omnipotent. Make your prayers at the time appointed, and pay your Tithes, you shall finde before God the good that you do for your souls; he beholdeth all your actions. They have said, that none but the Jews and Christians shal enter into Paradise, it is their false invention; say unto them, if you be good men, bring your Reasons on the contrary, he that resigneth himself to God, and is a just man, shall be recompensed by his divine Majestie, there needeth not be any feare for him, he shall not be tormented in the fire of hell. The Jews say, the Christians are void of reason; and the Christians affirm the Jews to be without reason, nevertheless they study the Scripture, so speake the ignorant, God will determine their difference at the day of the Resurrection. Who is more unjust, then he that hindred, that God be remembred in Temples, and that studieth nought but their destruction? such men cannot enter therein, but with fear and terrour; they shall have on earth shame upon the forehead, and, in the other world,

The Jews and Christians who have the written Law: See *Gelaldin*.

shall

shall suffer exceeding great torments. The East and VVest are Gods, whithersoever men turn themselves, the face of God doth there meete them, his Divinity extendeth through the whole earth. They said, beleeve you that God hath a Son? Praised be God on the contrary; whatever is either in earth or heaven, appertaineth to his Divine Majestie, and all things obey him; he hath created heaven and earth, and when he willeth any thing, he saith, Be thou, and it is. The unbeleevers said, if God speak not to us, or if thou performest no miracles, we will not beleeve thee; their predecessors have said as much, and their words have been like unto their hearts; we have caused miracles to appear to the righteous, and have sent thee to preach and instruct the people; inquire not why those that shal descend into hell will not believe thee; the Jews and Christians will not be satisfied of thee, untill thou follow their opinion; say unto them, there is no better guide in the world then God: take heede lest thou follow their appetites, after that thou hast comprehended the knowledge which we inspired into thee; who, except God, will be thy defendor? They whom we have taught the Scripture, that study and read it with truth, beleeve the contents of it; and they that do not beleeve, are damned. O children of Israel, call to minde the favour that I did you; I preferred you before all the world, feare the day wherein one soul shall not be able to assist another, when a ransome shall not be accepted, neither excuse; and when the wicked shall not be protected. Remember thou, that *Abraham* requested of the Lord an accomplishment of his VVord; he said to him, I will establish thee among the people, to teach them the mysteries of my Law: and he said, what shall become of my Linage? He answered, Paradise shall not be open to the unjust. VVe have established the Temple of *Mecca* for a sure refuge of the people, in repentance; he made his Oratorie at *Abrahams* * place; and we have commanded *Abraham* and *Ismael* to keep clean my house for them that shall repair thither in procession, with humility and adoration. VVhen *Abraham* received this command, he said, Lord fortifie this City, and enrich its people with all good things, and all the inhabitants thereof, that shal believe in thy divine Majestie, and the day of judgement.

* *Abrahams* place is an Oratory in the Temple of *Mecca*.

God

God said, I will for a time enrich the Infidels also, and precipitate them into the fire of hell, where they shall remain to all eternity. VVhen *Abraham* and *Ismael* raised the foundations of the Temple of *Mecca*, *Abraham* said, Lord accept our vows; thou understandest all, and knowest all things: Lord give us the grace to be obedient to thy Commandments, and let a people issue from our loyns that may observe thy Law: Shew us the way we ought to follow, and have mercy upon us; thou art gracious and merciful: Lord send to this thy people a Prophet of their nation, to preach to them thy Commandments, to instruct them in Scripture and knowledg, and to purifie them, thou art omnipotent and wise. No man shall abandon the Law of *Abraham*, but to his own damage, I have chosen him in this world, and he is in the other, in the number of the just. Remember thou, that his Lord said to him, Be thou obedient to thy Lord, and trust thou in him; he said, I resign my self to God, Lord of the Universe: He commanded *Jacob* and his children, to follow the Law of God. My children, God hath taught you his Law, trust you in him, be obedient to him, even unto death. Were you present when *Jacob* was near unto death? and when he said to his sons, Whom will ye adore after me? They answered, We will worship thy God, the God of our Fathers *Abraham*, *Ismael*, and *Isaac*, one sole God; we resign our selves to his pleasure. The good that those men gained, remained to them, and the evil that you shall commit, shall be against you; enquire not after what they did. They have said, Be ye either Jew, or Christian, you shall follow the right way. Say unto them, contrariwise, The law of *Abraham* is most just, he was not of the number of them that believed in many Gods. Say ye, We believe in God, in what he inspired into *Abraham*, *Ismael*, *Isaac*, *Jacob*, and the Tribes, in what was taught *Moses*, *Jesus*, and all the Prophets, we rely upon God. If they believe as you do, they shall not erre; if they abandon your faith, they will have a controversie with you, but God shall protect you; he understandeth whatever they say, and what they do; he hath purified his Law, and what better purification is there, then that of his Divine Majesty? Say unto them, Will you dispute with us concerning God, who is your,

and

and our Lord? We will answer with our actions, and you shall answer with yours; all our confidence is in his Divine pleasure. Will you say, that *Abraham*, *Isaac*, *Jacob*, and the Tribes, were Jews or Christians? Are you more knowing then God? Who is more unjust, then he that concealeth the miracles that he hath seen to proceed from God? He is not ignorant of all your actions. The good that those men have done, remain to them; and the evil that they shall commit, shall be against you: enquire not after what they did. Some ignorant among the people will say, Their Prophet doth not appoint them to turn the face to that side, to which they turned heretofore, when they made their Orisons. Say unto them, The *East* and *West* belong unto God; he directeth in the right way whom he pleaseth. As we have conducted you into the right way; we have likewise commanded you to do that which is just; that you be witnesses against the people at the day of judgment, and the Prophet witness against you. I have not ordained, that you turn your face as heretofore, when you made your Orisons, to the end, they may be known that follow the Prophet, from them that return to their impiety. It will be irksome to the people to turn to that side, except to such as God hath guided into the right way. God will not make vain your belief; he is gracious and merciful to his people. I see that thou liftest up thy face to Heaven, turn which way shall please thee; but turn thou towards *Mecca*, wheresoever thou art: They, to whom heretofore the knowledg of Scripture was given, knew that the Truth proceeded from their Lord; what they do is not concealed from God, when thou shalt meet them; and that they will not turn themselves, as thou, in making their prayers; do not thou likewise turn, as they, they turn not all the same way, follow not their appetites, having comprehended the knowledg that hath been inspired into thee, least thou fall into the number of the unjust. Many, to whom we have given the knowledg of the written Law, understand it perfectly, as also do their children; nevertheless, they conceal the Truth, and are not ignorant that it proceedeth from thy Lord: Be not thou of the number of them that doubt. Turn thy self always towards *Mecca*. Do good wheresoever thou art, God will be with

See *Geladin.*

These are the Jews and Christians that follow the written Law.

with thee; he is omnipotent. From what place soever thou goest forth, turn thy face towards *Mecca:* This is reasonable, and ordained by thy Lord. Whatsoever you do, is not hid from God; whersoever you are, turn towards *Mecca*, that none may finde wherewith to reprove your actions, but the unjust; fear not them, but fear me. I will accomplish my Grace upon you, and you shall be guided through the right way. We have sent unto you a Prophet of your Nation, that shall teach you my Commandments, and purifie you. He shall instruct you in the Scripture, in knowledg, and in what you understand not. Remember me, I will remember you; praise me, and be not in the number of the wicked. O ye that are * True believers! implore succor with patience and prayers. Certainly, God is with such as are patient: Say not, that those that are slain for the defence of their Law, are dead, contrariwise they are alive, but you know it not. I will try you, and afflict you, through the loss of your goods, and disease of your persons: Paradise shall be for them that shall be patient, and shall say in their affliction, VVe are given up unto God, and shall return before him to be judged; his Grace shall be upon them, and they shall not erre. * *Safa* and *Meroa* are tokens of his power: He that shall go on Pilgrimage to *Mecca*, shall not do amiss to visit those two places; he that obeyeth, shall do well. God rewardeth them that do good works, and knoweth all things. I will lay my curse upon such as conceal my Commandments, they shall be accursed above whatever is in this world; except them that shall be converted, that shall do good works, and bring to light what they concealed, I will give them my Grace; I am gracious and merciful. The wicked that died in their impiety, shall be eternally accursed of God, of Angels, and of all the VVorld, they shall never be eased in their torments, and shall be, without end, deprived of protection. Your God, is one sole God; there is none other God, but God gracious and merciful. The Creation of the Heavens, and the Earth, the difference of the day and the night, the Ship that saileth on the Sea for the advantage of commerce, the Rain that falleth from Heaven, to give life to the Earth after its death, the diversity of VVinds, and the Clouds that move between Heaven and Earth,

* So the Turks stile themselves

* *Safa* and *Meroa* are mountains neer *Mecca*.

are

are signes of the unity of God, to those that can understand it. There be, that adore Idols, and love them; the True-believers love but one sole God. VVhen thou shalt see the wicked, know, they shall one day see the punishment of other crimes. All strength and vertue proceedeth from God, most severe in his chastisements. VVhen that a part of them that had embraced the true Law, separated themselves from the company of True believers, and that any mischief befel them, they could not reunite themselves: Then they said, in their affliction, If we another time meet our companions, we will separate our selves from them, as they have separated themselves from us: Thus shall God give them to understand their error, with exceeding sorrow, and they shall be eternally confined in the fire of Hell. O ye people! eat what is good and savory in the Earth, and follow not the steps of the Divel; he is your open enemy, he will command you that which is evil, and filthy; and to speak of God what you know not. VVhen it was said to the Infidels, obey the Commandments of God, they said, VVe will follow the steps of our Fathers; we will observe, what they observed: surely their Fathers were unwise, and mis-led; they are like to him that cryeth, and understandeth nothing of what is spoken, but the voyce; they are deaf, dumb, blinde, and without judgment. O ye, that believe in God, eat the good things that he hath given you, and give him thanks, if it be him that you worship. He forbiddeth you to eat Carrion, Blood, Swines flesh, and whatever is not killed, in pronouncing the name of his Divine Majesty, except it be in extream necessity; and in this case, it shall not be reputed disobedience, nor sin; God is benigne, and merciful: what they eat, that conceal the VVord of God, for any profit or advantage, shall be nothing but matter of fire in their bowels. God shall not speak to them at the day of judgment, but with fury; he will not purifie them, and they shall suffer rigorous torments. They that have purchased error for the right way, and punishment for pardon, shall burn in the fire of Hell; for that God hath sent the most true Book that containeth his Commandments; they that impugne what is contained in that Book, are in an exceeding great error, far from the truth.

See *Kitab el tenoir.*

truth. It is not justification to turn the face, making your prayers towards the *East* or *West*; he shall be justified, that shall believe in God, the day of judgment, the Angels, the Scriptures, and the Prophets; and that in charity shall impart some part of his goods to his parents, to orphans, to the poor, to pilgrims, and to slaves. Such as believe in God, and have his fear before their eyes, persevere in their prayers, pay Tithes; they satisfie their promises, and are patient in their adversities, O ye that believe! the *Talio* is commanded you in murther, the free for the free, the slave for the slave, the woman for the woman. But if any one pardon the blood of his brother, he shall prosecute the malefactor, according to what he shall see most advantagious, through damages and interests: It is a facility which God hath given you, through his mercy. He that shall do injury to the malefactor, having received satisfaction of him, shall suffer grievous torments; at the day of judgment you shall finde life in the *Talio*. O you that are wise! it may be you will fear God: He commandeth you to make your Testament, when you approach unto death; give legacies of your substance to your Father, and Mother, your neer Kinred, and bestow Alms on the poor. If any man alter your Testament, the sin shall be upon him, and upon all them that shall alter it: God understandeth, and knoweth all things. If any one feareth that there is an error in the Testament, that opposeth Reason, he shall do well to reconcile the parties with affection, God is gracious and bountiful. O ye that believe! Fasting is commanded you, as it was them that were before you; you shall fear God, and Fast, particularly, a certain number of days; but if any one among you is sick, or in travel, at the time of Fasting, he shall count the days that he fasted not, and shall fulfil them at another time. Such as are not of strength to Fast, shall satisfie for Fasting, through Alms; he that shall obey, shall do well: If you Fast, you shall do well. Fast the moneth of * *Ramazan*, in which the *Alcoran* descended from Heaven, to guide men into the right way; it containeth precepts of Divine Right, and distinguisheth good from evil, all those that live to this month, ought to Fast. He that is sick, or in a voyage, shall accomplish the days that he fasted not another time,

The *Talio* is a pain equal to the offence

* *Ramazan* is their Faster, which continueth 30 days; during which, they Fast.

time, at his conveniencie: God willeth that his Law shonld be light unto you, and not a burthen; his will is, that you observe the dayes of fasting, and that you return him thanks, for that he hath guided you in the right way, perhaps you will give him thanks; I will be near unto my servants, when they shall enquire of thee concerning the mysteries of my Law; I will hear their Supplications when they invoke me, that they may persevere in obedience to my Commandments; peradventure they will follow the right way. It is lawfull for you to know your wives the night of fasting, they are necessarie to you, as your cloathes, and you are to them as necessarie as their garments: God knoweth, that otherwise you should have betrayed your soules; he is bountifull to you, and hath pardoned you, know them, and performe what God hath appointed you. Eate and drinke, untill you may distinguish a white thread from a black by the light of the morning, then begin to fast untill night; Know not your wives when you are in the Temple: Such are the limits prescribed of God, transgresse them not: So God manifesteth his Commandment to the people, perhaps they will have the feare of his divine Majestie before their eyes. Dispend not your goods unprofitable, and with vanitie, and corrupt not the Judges with gifts, and presents, to eate maliciously the substance of another. they will question you concerning the new Moone; say yee, That it is the signe of the time appointed for pilgrimages; It is not reasonable that you should enter the house of another a back way, he that feares God, doth well to enter through the gate. Feare God, and you shall be happie; Fight for his Law against them that assault you, and doe wrong to no man, he loveth not them that are unjust; flie Infidels whersoever you finde them, and expell them out of the place, from which they shall have driven you; Sedition is worse then murther; fight not against them at *Mecca*, untill they assault you; if they there fight you, kill them, such is the punishment of Infidels: if they set a period to their infidelitie, God will be to them gracious and mercifull: Fight against them to avoid sedition: Faith proceedeth from God: If they desist from their

See *Gelaldin.*

impietie, you ſhall exerciſe no hoſtilitie againſt them, but only againſt the wicked: If they fight you in the moneth of *Mharam*, you ſhall fight them alſo in that ſame moneth, and obſerve a reciprocation in honours. Offend them that ſhall offend you in that moneth, in the ſame manner that they ſhall have offended you. Feare God, and know that he is with them that fear him, diſpend for his glorie, and throw not your ſelves into your owne deſtruction; doe good, he loveth thoſe that doe good, accompliſh the Pilgrimage appointed, if you be not hindred by your enemies, or have not conveniencie to performe it; Shave not your heads, untill you arrive at the place appointed for Sacrifices; if any of you be diſeaſed, or ſick in the head, he ſhall there give ſatisfaction by faſting, almes, and ſacrifices, when you ſhall be in a place of ſafety, and ſecure from your enemies. Such as ſhall be hindred to accompliſh Pilgrimage, and ſuch as have not meanes to ſatisfie for the ſacrifices ordained, ſhall faſt three dayes, during the time of Pilgrimage, and ſeven dayes at their returne, which is in all ten dayes, if they be not inhabitants at *Mecca*, with their wives and Families. Fear God, and know, that he is ſevere in his puniſhments; Pilgrimage ought to be performed in a certaine moneth, they that ſhall deſire to performe it, at the time preſcribed, ſhall not know their wives, they ſhall be humble, and ſhall have no quarrel in that voyage; God knoweth all your good actions, he ſhall augment your faculties, he is a great rewarder. Oh you that are wiſe, feare me, you ſinne not in demanding good from your Lord, and making merchandize in that voyage. When you ſhall depart from the Mountaine of *Arefat*, remember God in that of *Mouchar*, remember how he hath guided you, and how you were before out of the way; paſſe through the place, through which that people were wont to paſſe, and implore pardon of God, he is gracious and mercifull. Having finiſhed your Oriſons, remember God with affection, as your Fathers remembred you; There be among the people, that ſay, Lord give us good in this world, and have no part in the other. Others there be, that ſay, Lord beſtow on us the good of this world, Paradiſe in

See the explication of *Chaſai*.

Bedaci faith, paſſe where *Adam* and *Abraham* paſſed.

in the other, and deliver us from the fire of Hell; They shall all finde the good and the evill that they have done, God is exact to keep account; He that shall advance his voyage two dayes, shall not sinne, neither he that shall retard it, if he feare God; Feare God, and know, that you shall all one day appeare before his Divine Majestie to be judged. There be men whose speech will be pleasing to thee in this world, they will call God to witnesse what is in their hearts, nevertheless they are very pernicious, when removed from thee, and travelling upon the earth, they there commit filthinesse, and ruine both Village and fruits. God loveth not disorders; When it was said to them, fear God, pride, with sin, possessed them, but Hell shall be their habitation. Some there be among the people, that sell their owne persons, out of a great desire to please God, surely he is gracious to them that serve him. Oh yee that believe in God! be obedient to his Commandments, and pursue not the steps of the Devill, he is your open enemie; if you sinne against God, having once learned his Commandments, know that he is omnipotent to chastise you, and prudent in all his workes. Will the wicked expect that God should appeare to them in the obscuritie of a Cloud? Or else the Angels with Command to extirpate them, they shall be assembled before his Divine Majestie to be judged. Demand of the Children of Israel, how many Miracles were made appeare to them? He that altereth the grace he shall have received of God, shall be severely punished. The wicked esteeme the life of the world, and scorne those that believe in God; but such as believe God, shall be above them at the day of Judgement; he enricheth with innumerable good things whom he pleaseth. The world was all of one Religion, before impietie tooke place: God sent his Prophets to instruct the people, to shew them their errour, and declare to them the joyes of Paradise; he sent with them, the booke of truth, to judge the differences among men, no man contradicted the Contents of it, but* such as had knowledge of the Scripture, and this caused the envie that is risen among them; God guided them that observed his Commandments,

See *Kitab el tenoir.*

* The Jews and Christians.

See *Gelaldin.*

ments, and such, as with his permission, obeyed his will, he directeth in the right way whom it pleaseth him. Doe yee believe to enter Paradise, unlesse that happen to you, that befell your Predecessors? They were touched with miseries, and diseases, and trembled, untill that very instant that the Prophet said to the true believers that were with him; When shall divine succour come? notwithstanding Divine succour was not farre off; They shall question thee concerning what they ought to expend; Say unto them, you shall assist with your goods, your father and mother, your allies, Orphans, the poore, and pilgrims. God will understand all the good you shall do; Fighting is enjoyned you, although it be against your will; it may chance that you will shunne that which is profitable to you, and likewise love what is pernicious to you, God knoweth what you know not. They shall aske of thee, if they shall fight in the moneth of *Mharam*; say unto them, great battels shall happen in this moneth, that shall shut up to the people the way of the Law of God; and impieties, that shall hinder the multitude to goe to *Mecça*. To drive the people from *Mecca* is an exceeding great sinne: Sedition is worse then murther; The wicked shall not cease to fight you, untill they have, if they can accomplish it, mislead you from your Religion. His good works among you, that shall quit his Law, and die an Infidell, shall be vaine in this world, and himselfe be confined in the fire of Hell; Such as believe in God, that separate themselves from the impious, that abandon their houses for the service of his Divine Majestie, and that fight for the Faith, hope for his mercie, he is gracious and mercifull. They will enquire of thee concerning wine, and games of hazard; say unto them, that it is in them a very great sin, and yet of utility to men; but the evill that they cause, is much greater then the profit they reape. They will demand what they ought to expend in good works; say unto them, what shall remain to you, your own affairs being done. So God teacheth you his Commandments, peradventure you will call to minde the things of earth and of heaven. They will enquire concerning Orphans; say unto them, if their

substance

substance be intermingled with your own, do them no wrong, they are your brethren in God, he knoweth them that do good, and those that do evill: if it had pleased him, he had detained much more from you, for he is Omnipotent and just. Marry not women that believe in many gods, untill they believe in one sole God; a Slave that is a true believer, is of more value then a free Infidel, notwithstanding she is beautifull. Infidels shall be summoned to hell fire, and God calleth men to Paradise, and to his mercy, through his meer good pleasure, and declareth to them his Commandments, perhaps they will remember them. They will enquire of thee concerning the monethly terms of women; answer, that they are unclean; separate your selves from your wives when they are menstrous, and come not nigh them untill they be purified; when they shall be clean, approach them, according to what God hath commanded: he loveth them that repent of their errors, that are clean and purified; your wives are your tillage, go to your tillage at your pleasure, and do good for your souls; you shall one day finde it, fear God and preach his Commandments to the true believers. Your Religion doth not permit you to sweare by God in vaine, and oftentimes to justifie your selves; God understandeth and knoweth all things, he will not regard what you shall speake at randome, that shall not be hurtfull to any, but he will see what it shall be in your heart. He will be gracious and mercifull to such as shall swear, not to touch their wives the space of foure moneths, if they returne to them; he is gracious and mercifull; but if they desire to repudiate them, he understandeth, and knoweth all things. Women divorced, shall tarry untill their Termes be past foure times, before they marry againe, it is not permitted them to conceale what God hath created in their wombe, if they believe in his divine Majesty, and the Day of Iudgement; if they flie from their husbands, they shall be brought againe to them, which is a thing reasonable. They ought to honour them, and their husbands likewise ought to honour them, but the husbands have a degree of advantage above them, God is Omnipotent, and most wise in what he ordaineth. Divorce the first and second time, ought

to be performed with mildneſs, courteſie, and good deeds; it is not lawfull for you to take any thing from your wives, of what you have given them, if you both feare a diſabilitie of not ſatisfying the Commandments of God; but if you both feare to tranſgreſs the bounds preſcribed by God, you ſhall doe well to accord together, ſuch are the commandments of his divine Majeſty, tranſgreſſe them not, ſuch as tranſgreſſe them are exceedingly too blame. He that ſhall have repudiated his wife thrice, ſhall not reſume her, untill ſhe hath been marryed to another that hath divorced her: then they may returne to each other, and marry againe without Sinne, if they thinke themſelves able to continue within the limits preſcribed by God, which he manifeſteth to the wiſe and prudent. When you ſhall repudiate your wives, appoint them the time they muſt tarry, before they againe marry, take them with civilitie and modeſtie, and in the like manner diſmiſſe them, give them preſents according to your abilities, and take them not, to abuſe nor torment them; they that doe this, offend their owne Souls. Mocke not at the Commandments of God: Remember his favours, and how he hath taught you Scripture, knowledge, and the myſteries of his law; Feare God, and know that he underſtandeth all your actions. When you repudiate your wives, appoint them the time they ought to tarry, before they marry againe, and hinder them not to marry according to the Commandments of God. Theſe things are preached to them among you that believe in God, and in the Day of Judgement, it is requiſite ſo to make uſe of them. God knoweth what you know not. The woman ſhall give ſuck to their children two years entire; if they deſire to accompliſh the time appointed to ſuckle them, the father ſhal nouriſh and cloathe the wife; and his children, according to his faculties; expend not, but according to the meaſure of your goods: the father and mother ſhall not neceſſitate themſelves for their children: the heire ſhall perform what is above ordained, (he ſhall entertain his
See *Gelaldin.* father and mother according to his abilities;) if the parents deſire to weane their children before two years be expired, they may do it without offending God, if they both agree to it.

it. If you cause your children to be nursed by other women then your own wives, God will not be offended, in giving them their sallary, according to reason and honesty: fear God, and know that he seeth what ever you do. VViddows shall tarry four moneths and ten nights after the death of their husbands, before they marry again; this time being accomplished, they shall do what shall seem good to them, according to reason and honesty, God knoweth all your actions. You will not offend God in speaking a word in secret to women that you research in marriage, although you conceale in your minde your design to espouse them, he understandeth what ever you think of them; know them not secretly, untill you have pronounced the words appointed by the Law; and enter not the bonds of marriage, untill the time set down in writing be accomplished, God knoweth whatever is in your hearts: take heed unto your selves, he is gentle and gracious to them that fear him. It is no sin to repudiate your wives, before you have touched them; you shall give them some presents, and do good unto them, according to the proportion of your wealth, or poverty; and civilly intreat them, as is the custome of honest men. If you repudiate them before you have touched them, and have bestowed on them any presents of garments, movables, and other things, they shall have the moity, if they release it not to you, or if the husband, remitting with his own hand the tie of marriage, doth not leave to them the whole, of courtesie: it is requisite to gratifie them, and to forget nothing of the benefits between you, God beholdeth all your actions: stand upon your gaurd, when you make your prayers, especially, that at noone, and be obedient unto God. If you fear your enemies, and cannot place your selves on your knees, neither perform the Ceremonies that are appointed you; omit not to say your prayers on foot, or on horseback, and being freed from fear, remember God, and how he hath taught you, what you know not. Such as die, shall be good to their wives by their Testament; they shall bestow on them wherewith to live during the time they must tarry before they marry again; drive them not from your houses: If they willingly depart, the sin of what

they shall do in their own persons, shall not be upon you. God is omnipotent, and just; you shall likewise do good to your wives that you have divorced, according to your power, it is a thing reasonable among such as fear God: Thus God teacheth you his Commandments, perhaps you will learn them. See you not them that departed their houses for the fear they had of death? they are thousands in number; God hath said to them, die: after this, he raised them again: God is the Benefactor of the people, but the greatest part return him no thanks for his favours. Fight for his Law, and know, that he understandeth and knoweth all things. Who is he that will afford him a good turn? He will augment him with multiplicity of increase; he giveth good, and taketh it away from whom it pleaseth him; you shall all return before him to be judged. Knowest thou not, that a company of the children of Israel, after the death of *Moses*, said to their Prophet, send us a King, we with him will fight for the Law of God? He answereth them, have you disobeyed the Commandments of God? If they enjoyn you to fight, you will not do it: They said, we have no greater desire, then to fight for the glory of his divine Majestie; we for this Cause have abandoned our houses, and those of our parents: nevertheless, when they were commanded to fight, they all, except some few of them, retired; but God knoweth them that sin against him. Their Prophet said to them, God hath sent *Saul* to be your King; they answered, why shall he be our King? we rather deserve the royalty then he, he is not rich enough; he replied, God hath chosen him to command you; he hath encreased his knowledg, and stature, he giveth royalty to whom he listeth, he is liberall and prudent in all his actions. Their Prophet said to them, the sign of his reign shall be, that the Ark shall appear to you from God, to confirm your hearts; wherein shall be contained the remainder of what the people of *Moses* and *Aaron* left, and it shall be borne by Angels; this shall be to you the sign of his reign, if you believe in God. When *Saul* went forth with his troops to fight his enemies, he said, God shall trie you by a river; he that shall drink of that river, shall not be mine, unless he drink with his hand; they

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all, except some few of them drank at their pleasure; and having past that river with the true believers, they said, we have not this day strength sufficient to resist *Goliah* and his troops; but such as believed in God, and feared his divine Majesty, said, how often, through the permission of God, hath a small troop defeated a great armie? He is with them that are patient: when they saw *Goliah* with his troops appear; they said, Lord, give us patience, confirm our steps, and give us victory over the Infidels. They, through the permission of God, vanquished their enemies; *David* slew *Goliah*, and God gave him the Royalty, and knowledge of future things. Had not God raised the people one against the other, the whole earth had been full of disorders; such are the miracles of God, as I declare to thee with truth; thou art indeed one of the Prophets of his divine Majesty. We have conferredour graces on the Prophets, on some more then on others; many have spoken to their Lord, and some have been more elevated then others. We gave knowledge to Jesus the Son of *Mary*, and fortified him through the holy Spirit. Had it pleased God, the Prophets that came heretofore, had not been slain, after they had taught his Commandments. Men were of different opinions; some believed in God, others were impious; had it pleased God, they had not been slain, but he doth what pleaseth him. O ye that are true believers! dispense in alms some part of your wealth that we have given you, before the day arrive, wherein you shall finde no ransom, alms, protection, nor prayers that can succour you. Certainly Infidels are greatly to blame. God! There is but one only God, living, and eternall; think not that he slumbreth or sleepeth; what ever is in heaven or in earth is his; who shall intercede for thee with his divine Majestie, unless by his permission? He knoweth all the actions of men, and whatever they have done; they know nothing, but what it hath pleased him to teach them. The largeness of his Throne containeth heaven and earth and the conservation of both is not troublesome to him, he is Omnipotent & glorious. The Law ought not to be abjured, it manifesteth the difference of faith and impiety: He that believeth not in *Tagot*, or the devill, and hath faith in God, layeth

See *Geladdin*.

eth hold on the ſtrongeſt knot, that cannot be diſſolved, broken, or cut aſunder. God underſtandeth and knoweth all things; he aideth and aſſiſteth them that believe in his unitie; he will cauſe them to come out of darkneſs, and will guide them into light: the wicked ſhall have *Tagot*, and the devill for their protector; he ſhall cauſe them to forſake the light, and ſhall lead them into darkneſs: ſuch men ſhall remain eternally in the fire of hell. Conſider you not his action, to whom God had given the royalty? When he diſputed concerning God with *Abraham*; *Abraham* ſaid to him; My Lord is he that giveth life, and death; He ſaid, I, even I, give life and death to my ſubject, when I ſee good: *Abraham* anſwered, God cauſeth the Sun to riſe in the Eaſt, make thou it to ariſe in the VVeſt; then the Infidell was confuted, God is not a guide to unjuſt perſons. Haſt thou conſidered the action of him that came into a Village deſolate and ruined, and ſaid, How is it that God can be able to give life unto this Village after its death, and re-eſtabliſh it after ſo great a ruine? Then God cauſed him to die, after the ſpace of an hundred years raiſed him again, and ſaid to him, How long haſt thou continued here? he anſwered; I have ſojourned here a day and a halfe; On the contrary, thou haſt been here an hundred years; conſider thy meat and drinke, that they are not altered through length of time; and behold thine Aſſe is death, ſee his bones, that are white; thou ſhalt become an example to all the world, and to poſteritie; ſee the bones of thine Aſſe; I will recollect and reveſt them with fleſh: Seeing this miracle, he ſaid, I affirme that God is omnipotent; Remember thou, that *Abraham* ſaid, Lord ſhew me how thou reviveſt the dead; God ſaid, Doeſt thou not believe my omnipotencie? He anſwered, yea Lord, but heare my prayer for the repoſe of my heart; God ſaid; Take foure birds, cut them altogether in pieces, and carry the pieces upon thoſe mountains; this done, call them, they ſhall ſpeedily return to thee; God knoweth all things, & is moſt prudent in all his works. The action of them that diſpend their goods for his glory, is like unto a grain of Corne that produceth ſeven eares, and every eare an hundred graines: God multiplieth the

That is *Nebrot.*

See *Geladin.*

the wealth of whom it pleaseth him, he is liberall and omniscient: Such as dispend their substance for his glory, without repining, and reproach, shall be recompensed by his Divine Majestie, and be delivered from feare and affliction at the day of Judgement. Good words and pardon are preferred to almes, followed with repentance: God is most rich and mercifull. Oh ye that believe in God! render not your almes unprofitable through repining and reproach, as doe those, that give almes with ostentation and hypocrisie; they believe, neither in God, nor the day of Judgement, their good works are like to a Rocke, whereon was little earth, there fell great raine that carried it away, and left nothing thereon: their labour shall be in vaine, and they reap no merit, for God loveth neither the hypocrites nor the impious. The action of such as do good, to please God or to save their soules, is like to a grain sown upon an high place, whereon fell great and small raine, that caused its fruit to multiplie: God beholdeth all your actions. Is there any one among you that desireth to have a garden enriched with palmes, and grapes, wherein flow many fountains, and rivolets, and that is filled with all manner of fruits, that old age should overtake him with young and infirme children, and that an hot winde come, and burne up his garden? God so teacheth you his mysteries; peradventure you will beare them in minde. Oh yee that believe! dispend in pious works, and give almes of the wealth you have acquired, and of the fruits of the earth that God hath given you; desire not wealth ill gotten, or wherewith to give almes; such are not received but to your shame; And know, that God is most rich, and worthie of praise. The Devill will cause you to feare povertie, and will command you filthines, and God promiseth to you his grace and mercie; he is munificent, and omniscient, he giveth knowledge to whom it pleaseth him, and to whom knowledge is given, on him is bestowed an exceeding great Treasure, which none but the wise do value; God beholdeth your almes, and vows, and the wicked shall be deprived of protection at the day of Judgement. If you suffer your almes to appeare, it shall not be amisse; if you conceale

ceale them, you shall do well, that will cover many of your sins; God knoweth all your actions. You are not obliged to lead men into the right way, God guideth whom he listeth; the good and the almes that you performe, shall be for your soules; give not almes but for the love of God, you shall be rewarded for the good works that you shall do, and no injustice shall be done against you; Be benefactors to the poore, that are not accommodated for the service of God, and that cannot labour. The ignorant believe them to be rich, by reason of their probitie and goodnes, you shall know them by their Physiognomie, and in that they demand nothing with importunitie; God will know the good you shall do towards them; They that give almes, by day or by night, secretly or publiquely, shall be rewarded of God; there needeth be no feare for them, they shall be exempt from affliction at the day of Judgment; Usurers shall rise again, like to men possessed with Devils, because they have said, that traffique is like unto usurie; God permitteth traffique, and prohibiteth usurie; he to whom the word of God commeth, and who hath abandoned usurie, what is past, is to himselfe, God will pardon his fault; but he that shall return to exercise usurie, having once abandoned it, shall be punished in the fire of Hell; God abhorreth usurie, he loveth them that are almes-givers, and hateth Infidels; Such as believe in God, that do good works, and that make their prayers at the time appointed, and pay their tithes, shall be rewarded by his Divine Majesty, they shall be delivered from feare and affliction at the day of Judgment. O ye that believe in God! have the feare of him before your eyes, and forsake Usurie, if you will obey his Commandments; if you do not this, God and his Prophet will make warre upon you; if you be converted, your principall remaines unto you; Do injustice to no man, it shall not be done unto you. If your debtors be unable to pay you, and are in want, you shall do well to stay their conveniency; if you give them almes, you shall do well; feare the day when you shall returne before God, and that every one shall be payed, without injustice, of what he shall have gained. O ye that believe in

God!

God, when you shall charge your selves with any debt, cause an act to be drawne; the Notarie shall write the Contract between you, conformable to Justice, and shall not refuse to write it, as God hath instructed him, but the debtor shall entirely satisfie what he shall owe, and shall have the feare of his Lord before his eyes; If he that is a debtor is a foole, or sicke, and is unable of himselfe to discharge it, his guardian, or he that shall oversee his affaires, shall give satisfaction for him. Call with you two witnesses, if you cannot finde two men, one, with two women shall suffice, whose testimonie you shall accept; if the one be wanting to her duty, the other shall cause her to remember; these witnesses shall not refuse their testimony, notwithstanding they be called in a greater number. Make no difficultie to write your testimonie, whether it concerne little or much, and limit the time wherein payment ought to be made; such writings are just before God, give more efficacie to testimonie, and are requisite to avoide your complaints one of another; If your merchandize be present, you shall take it between you at the same time, then shall you not sinne in not drawing a writing, or contract. Call witnesses when you sell or buy; neither the witnesses, nor the Notary shall receive any dammage; If you shall do that which is forbidden, you shall do very ill: Fear God, he will teach you his Commandments, he knoweth all things. If you are in a journey, and cannot finde a Notarie, you shall give earnest; If one trusteth in the other, he that shall be trusted in, shall satisfie his promise, and fear God his Lord; no man shall conceale his testimonie, he that shall conceale, shall sinne in his heart; God knoweth all your actions. Whatsoever is in Heaven, or in Earth, belonging unto God, whether you conceale, or reveale what is in your mindes he shall require an account of you, he pardoneth, and chastiseth whom it pleaseth him, he is omnipotent. The Prophet believed in all that God sent to him, as likewise all the true believers: Such as believe in God, the Angels, and Scriptures, and generally all the Prophets, without exception, say, We have heard and obeyed; Pardon us oh Lord! Thou art our refuge; God requireth of no man more then he is able to performe;

performe; the good that a man shall do, shall be for himself, and the evill that he doth shall be likewise against him. Lord excuse us, if we have forgotten thee or sinned; Lord charge us not with any heavie burthen, as thou didst charge them that were before us; charge us not with that which we are not able to support, blot out our sinnes, and give us thy mercie; Thou art our Lord, give us victorie against the Infidels.

CHAP. III.

The Chapter of the Lineage of Joachim, *containing two hundred verses, written at* Medina.

IN the name of God, gracious and mercifull; I am the most wise God. God! There is but one only God, living, and eternall; He hath sent to thee the Book that containeth truth, and confirmeth the Scriptures, that were sent before it. He sent the Old Testament, and the Gospel, that were heretofore guides to the people; He hath sent the *Alcoran*, that distinguisheth good from evill; they that believe not in the Law of God, shall be severely chastised. He is omnipotent and revengefull; Nothing is hid from him in Heaven, or in Earth; It is he that formed you in the wombes of your mothers, as it pleased him, there is no God, but the omnipotent and wise God. He it is that sent to thee the Booke, whose precepts are necessary, they are the originall, and foundation of the Law, like in puritie one to the other, and without contradiction. Such as in their heart incline to depart from the truth, do often follow their inclination, desirous of sedition, and to understand the explication of the *Alcoran*; but none understand its explication, but God, and such as are profound in learning; they say, we believe in God, all things proceed from his divine wisdome, nevertheless none remember, but the wise. Lord cause not our hearts to erre, after thou hast guided us into the right way, give us thy mercy, thou art most bountifull towards thy creatures. Lord thou art he that shalt assemble the world at the

See *Kitab el tenoir.*

the day of Judgement, at which day nothing shall be found doubtfull, when thou wilt not goe against thy promises, and when wealth and children shall not serve to the wicked, but to kindle the fire of Hell. The Infidell lineage of *Pharoah*, and those that preceded him, blasphemed and abjured the Law of God, but he surprized them in their sinne; he is grievous in his chastisements. Say to the Infidels, they shall be vanquished, and shall be gathered together into the fire of Hell, that is prepared for them. You have an example in the two Troops that fought for the glorie of God, they beheld with their eyes, Infidels become true believers, like unto themselves; God strengthneth with his aide, whom it pleaseth him; this shall be for example to such as shall cleerly see. The love and desire of women, of children, of riches, abundance of gold, and of silver, of horses, cattell, and of tillage, are pleasing to men; such are the riches of the life of this world, but the most assured refuge is in God. Say unto them; I will declare unto you things much better for them, that shal have the fear of God before their eyes: they shal dwel eternally in Paradise, where flow many rivers, with women beautifull, and leane, and all manner of content. God beholdeth them that adore him, and that say, Lord we believe in thy Law, pardon our sinnes, and deliver us from the torments of fire. The patient, the persevering, true believers, the obedient, the good men, such as beg pardon of God in the morning; the Angels, the Learned, that love Justice, testifie that there is but one only God. The Law of salvation, is a Law pleasing to his divine Majestie; no man contradicteth this truth, among * such as know the written Law, but through envie. He that shall not obey the Commandments of God, shall finde his divine Majestie very exact to call him to an accompt. If the impious dispute with thee; say to them, I am wholy resigned to the will of God, with all such as have followed me. Aske of such as know the written Law, and them that know it not, if they resigne themselves to God; if they do, they will follow the right way; if they goe astray, thou hast none other obligation, but to preach to them; God beholdeth them that adore him. Declare grievous torments to those that

* The Jews and Christians. See *Gelaldin.*

The Jews and Christians.

The Arabians.

See *Kitab el tenior.*

that conceale his Commandments, that kill the Prophets, and injure them that instruct the people in Justice; the good works that they do, shall be unprofitable to them on earth, and they shall be in the other world deprived of protection. Seest thou not a partie of them that know the written Law, how they were called to a Lecture of the Book of God, to the end they might judge with equitie the differences that are among them? but many are returned to their sinne: they contemned the Scripture, in that they said, the fire shall not touch us, but for a certaine number of dayes; They are deceived in their blasphemies, what will become of them, when we shall assemble them at the day of Judgement, when nothing shall be doubtfull, and every one shall be recompensed, as he shall have merited? No injustice shall be done unto them. Say, Lord thou possessest the Kingdoms of the world, thou givest Royaltie to whom thou seest good; from thy hand, oh Lord, proceedeth all good, thou art Omnipotent, thou causest day to enter the night, and night the day; thou causest life to come out of death, and death out of life; thou enrichest without measure whom thou seest good. The believers shal not obey the unbelievers, to the exclusion of true believers; he that doth this thing, observeth not the Law of God; but if you feare your enemies, God willeth that you feare him also, he is the assured refuge of the righteous; say to them, whether you conceale what is in your heart, or whether you manifest it, God knoweth all things; he knoweth all that is either in Heaven or Earth, he is Omnipotent; Think on the day wherein every one shall finde the good and the evill that he hath done, then shall you desire to be cleansed from your sinnes, and that the
See *Gelaldin.* number of your good works exceed that of your evill. God willeth that you feare him, he is gracious to them that worship him. Say to them, If you love God, follow me, God shall give you life, and pardon your sinnes, he is gracious and mercifull. Say to them, obey God and his Prophet; If they returne in their sinne, God will very severely punish them, he loveth not Infidels. God elected *Adam*, and *Noah*, the lineage of *Abraham*, and the lineage of *Joachim*, the one proceed-

eth

eth from the other, God knoweth and understandeth all things. Remember thou, how the wife of *Joachim* said, Lord I vow unto thee the fruit that is in my wombe, free, and exempt from all affaires, to serve thee in thy Temple: Accept him from me, who offer him to thee with affection: thou understandest and knowest all things: When she was delivered, she said, Lord I am delivered of a Daughter, thou knowest thou hast given her to me; I have named her *Mary*, I will preserve through thine assistance, her and her posterity from the malice of the Devill; accept her Lord, with a pleasing acceptation, and cause her to produce good fruits. *Zachary* had the care of the education of this daughter, and whensoever he went into his Oratorie, he there found a thousand sorts of different fruits of divers seasons. He said one day, oh *Mary!* whence do these good things proceed? she answered, they proceed from God, who enricheth without measure whom he pleaseth. Then *Zachary* prayed to the Lord, and said, Lord give me a progenie that may be pleasing to thee, and that may observe thy Commandments; Lord hear my prayers. The Angels called him, and said to him; I declare to thee from God, that thou shalt have a sonne, called *John*, he shall affirme the Messias to be the word of God, that he shall be a great person, chaste, a Prophet, and one of the just: Lord, answered *Zachary*, how shall I have a sonne, I am old, and my wife is barren? The Angel said to him, so God doth as pleaseth him: Lord, said *Zachary*, give me some signe of the conception of my wife: The signe that I will give thee, answered the Angel, shall be, that thou shalt not speak in three dayes, but by signes; Remember thou thy Lord often, prayse him evening and morning. Remember thou, how the Angels said, Oh *Mary*, God hath chosen and purified thee above all women of the world; oh *Mary*, obey thy Lord, prayse him, and worship him with them that worship him. I relate to thee how the matter past: thou wert not with the Ministers of the Temple, when they cast in their pens to draw lots, and to see which of them should have the care of the education of *Mary*, neither when they entred upon this difficulty. Remember

See *Kitab el tenior.*

See *Gelaldin.*

Oh *Mahomet.*

thou how the Angels said, oh *Mary*, God declareth unto thee a word, from which shall proceed the Messias, named Jesus, the sonne of *Mary*, full of honour in this world, and that shall be in the other, of the number of Intercessors with his divine Majestie; he shall speak in the cradle, as a man betwixt thirty and fifty years, and shall be in the number of the just: She said, Lord, how shall I have a childe, without the touch of a man? he answered, so God doth as pleaseth him; when he createth any thing, he saith, be thou, and it is. I will teach him the Scriptures, the Mysteries of the Law, the Old Testament, and the Gospel, and he shall be a Prophet sent to the children of Israel. Jesus said to the children of Israel, I come to you with evident signs of my mission from your Lord, I will make unto you of the slime of the earth, the figure of a Bird, I wil blow upon it, incontinently it shal be a Bird, and by the permission of God, shal flie; I wil heal them that are borne blinde, and the leprous, I wil raise again the dead, I wil teach you what you shal eat, and what you ought not to eate; this shall serve you for instruction, if you believe in God; I am come to confirm the old Testament, and what hath been taught you heretofore. Certainly it is lawfull for you to eat things that have been heretofore forbidden. I am come to you with signs of my mission, that testifie that I am truly sent from your Lord; fear God, and obey me, God is my Lord, and your Lord, worship him, this is the right way. VVhen Jesus knew their impiety, he said, who shall sustaine the Law of God in my absence? The Apostles answered him, we will sustain the Law of God, we believ in his unity; be thou a witness before God, that we resign our selves wholly to the pleasure of his divine Majestie. Lord we believe in what thou hast commanded, and we have followed the Prophet, thy Apostle, write us in the number of them that profess thy Law. The Jews conspired against Jesus, and God caused their conspiracie to turn against them, he knoweth the designs of Conspirators. Remember thou, how the Lord said, O Jesus, I will cause thee to die. I will elevate thee to my self, and remove thee farre from Infidels, and preferre those that have obeyed thee, to Infidels, at the day of Judgement. That

day

day shall assemble you all before me ; I will judge the differences between you, and will punish the impious, in this world, and in the other; none among them shall be of power to protect them , I will reward them that shall have believed in my Law, and have done good works; God loveth not the unjust. I relate to thee these mysteries, and teach thee the *Alcoran* ; Jesus is with God, as is *Adam*, God created him of the Earth ; he said , be thou, and he was : this truth proceedeth from thy Lord, be not thou of the number of them that doubt; If any one dispute with thee concerning thy Doctrine , say to them, Come, call together your children and ours , your wives and ours , let us assemble and addresse our prayers to God ; I will lay the curse of his divine Majestie upon lyars. This discourse is most true , there is no God , but God alone, the omnipotent, and wise. If they depart from his Commandments , he shall well observe the unbelievers; say to them , * Oh ye that know Scripture ! come with words alike true between you and us ; Doe I worship other then God ? I do not associate him with any one , and acknowledge none other Lord but him ; but if they turn aside from the way of faith ; God knoweth them that shall pollute the Earth ; Say to them, be ye witnesses that we believe in God. Oh ye that understand Scripture , dispute not the Law of *Abraham* , to wit, if he observed the Old Testament , or the Gospel, they were taught after him, perhaps you will acknowledge your errour. Oh yee that have disputed what you knew not ! *Abraham* was no Jew, nor Christian, he professed the unity of God, he was a true believer, and not of the number of Infidels. The people, and particularly those that followed him, of his time , as also the Prophet *Mahomet* , and all true believers have known the truth of his Law. Part of them, to whom heretofore was given the knowledge of Scripture desired , seduced you from the right way , but they themselves erred, and they knew it not. Oh ye that know the Scripture ! do not maliciously conceale the Commandments of God , cover not the Truth with a lye, neither willingly hide it. Many of them that know the written Law, said, from the break of day , believe in what

* The Jews and Christians.

hath been taught them, that believe in the Law of God: Nevertheleſs, at evening, they were themſelves of the number of Infidels, peradventure they will be converted. Believe not, but ſuch as follow your own Law; Say to them, The true guide, is the guide of God. The knowledg that was given to you, was not given to any other, but to you: If the Infidels ſhall diſpute againſt you, before your Lord, at the day of judgment; ſay to them, Grace proceedeth from the hand of God: He is bountiful, and omniſcient; he pardoneth whom he pleaſeth, and is altogether merciful. If thou intruſteſt thy wealth to the hands of many of them that know the written Law, they will faithfully reſtore it to thee: There be alſo many of them that will not reſtore it, if thou take not heed; becauſe they have ſaid, They have no belief in the *Arabians*, they blaſpheme againſt God, and know their blaſphemies. He that ſhall ſatisfie what he hath promiſed, and ſhall fear God, ſhall be beloved of God; he loveth ſuch as have fear of him before their eyes; ſuch as pervert his Commandments for any profit, ſhall have no part in Paradiſe; he will not protect them, neither regard, or pardon them at the day of judgment; and they ſhall be rigorouſly puniſhed. There be of them, that alter the Scripture in reading it, and will make believe that what they read, is in the Scripture, although it be not; they blaſpheme, and know it well. God gave not to man the Scripture, knowledg, and prophecies, to ſay to the people, Worſhip me inſteed of God; but indeed, to ſay, Obſerve exactly what you have learned in Scripture, and what you reade. God doth not command you to adore Angels, nor Prophets: Will he command you impiety, having inſtructed you in his Law? Remember that he received the promiſe of the Prophets, to preach his Commandments without fear, and that he hath taught you Scripture, and knowledg; and that after this, came a Prophet, that confirmed the Doctrine that was taught you, that you might believe his words. Have you not approved it? Have you not received what was promiſed unto you? We have received it; be therefore witneſſes againſt your ſelves, and againſt them that have followed

See *Kitab el tenoir.*

followed you, and I will be a witneſs againſt you, and againſt them. Such as go aſtray from the right way, ſhall be wicked; Deſire they to obſerve any other Law, then that of God? Whatever is in Heaven, or Earth, obeyeth him; either willingly, or by force: And you ſhall all one day appear before him, to be judged: Say to them, We beleeve in God, in what he hath inſpired into us, in what he inſpired into *Abraham*, *Iſmael*, *Iſaac*, *Jacob*, and the Tribes, in what was ordained by *Moſes*, by *Jeſus*, and generally all the Prophets from God; and we are wholly reſigned to his pleaſure. The Sacrifices of them that deſire to follow other Law, then the Law of Salvation, ſhall not be accepted; they ſhall be in the other world, in the number of the damned. God guided not thoſe that followed impiety, after they had profeſſed his Law; and having ſeen, and teſtified that the Prophet is true, by ſignes, clear and evident, that appeared to them. God guideth not the unjuſt, they ſhall be for ever curſed of his Divine Majeſty, of Angels, and of all the world; they ſhall finde no relaxation of their torments, and at the day of judgment be deprived of protection; except ſuch as ſhall be converted, and do good works, God ſhall be to them gracious and merciful. Such as ſhall be impious towards Jeſus, having believed the Books of *Moſes*, and ſhall augment their impiety againſt *Mahomet*, ſhall never be converted, they ſhall erre eternally. All the treaſures of the Earth ſhall not be able to ſave the wicked that die in their impiety, great puniſhments are prepared for them, and none of them ſhall be able to protect them. You ſhall not be juſtified, until you have diſpenſed in pious works, part of the goods you poſſeſs. God will take notice of the alms you beſtow. All meats were permitted the children of *Iſrael*, except what *Iſrael* forbad to himſelf, before the old Teſtament; Say to them, Come, and bring the old Teſtament, and conſider it, it will appear if you ſpeak the Truth. Theſe that ſhall afterwards blaſpheme againſt God, ſhall be exceedingly too blame. Say, God hath ſpoken Truth, follow ye the Law of *Abraham*, that is pleaſing to him: He profeſſed the unity of his Divine Majeſty; he was not of them that believed in many

See *Kitab el tenoir.*

Gods. The Temple of *Mecca* is the first that God established on Earth, to be therein adored; he blessed it, and men shall there finde the instructions of the right way, with clear and evident signes of his omnipotency; to wit,* *Abrahams* place: He that shall enter into this Temple, shall be in a place of safety and priviledg. God hath commanded that Pilgrimages be made thither, by such as shall be able. He that is impious, must know that God hath not to do with him. O ye that have knowledg of the written Law, do not willingly conceal the Commandments of God, he knoweth all your actions; Say to them, O ye that have the knowledg of Scriptures, divert not from the way of Salvation them that believe in the Law of God; you desire to alter, and pervert it, but God is not ignorant of what you do. O ye that believe, if you obey many of them that have the knowledg of the written Law, they will misse-lead you into the number of the wicked. How can you be of the impious, since you are taught the Commandments of God, and that his Prophet, and his Apostle is among you? He that resigneth himself to God, is in the right way. O ye that fear God, die in the profession of his Unity, imbrace his Law, and remember the favor he hath shewed you: you were all enemies of each other; he hath united your hearts, and through his special Grace you continued united to each other as good brethren: you were upon the brink of a pit of fire, from which he withdrew you. Thus God manifesteth to you his mercies, perhaps you will follow the right way. Some there be among you, that exhort the people to do good; they command to do that which is honest, and abstain from what is unreasonable; these men shall be happy: Be not like them that have abandoned the Truth, and followed lies; notwitstanding the Truth was known to them, they shall suffer great torment in the day wherein the visage of the good shall be white, and that of the wicked shall be black. It shall be said to them that have black visages; Have you followed impiety, after you made profession of the Faith? Taste this day the torment due to your sin. Such as shall have white visages, shall be in the favor of God; in which they shall

See *Kitab el tenoir.*

* *Abrahams* place (say the *Turks*) is a Stone kept in the Oratory of *Mecca*, upon which, *Abraham* ascended, when he raised the foundations of the Temple of that City: the marks of his feet are upon the Stone to this day.

shall eternally continue. See there the Mysteries of the Law of God, which instructeth thee with Truth. God willeth that no injustice be done to his people; whatever is in Heaven, or in Earth, appertaineth to him, he disposeth all things. There hath appeared no Nation on the Earth that hath followed a better way then you; forbid ye to do that which is not reasonable, and believe in one onely God; If those that heretofore had knowledg of the written Law, had believed in God, they had done very well; there be among them that believe what is veritable, but the greatest part are impious. They shall not hurt you, but with their tongue, and shall finde no protection against you; if they fight you, they shall turn their backs; they were beaten with shame and ignominy, where they made a stand, except, when they embraced the Law of God, and observed the precepts that were taught the faithful: When they returned in the wrath of God, they were beaten with poverty; because they believed not the word of his Divine Majesty, but slew his Prophets without reason, and disobeyed his Commandments. They that heretofore had knowledg of the written Law, are not all alike: there be among them that persevered in obedience, and in the night meditate on the miracles of God, worship him, and believe in his Divine Majesty, and the day of judgment; preach honesty, prohibite to do things dishoneſt, and apply themselves to good works; certainly, they are good men. Hide not the good works which you perform, God knoweth such as have his fear before their eyes. Riches and children shall be unprofitable to Infidels with God, they shall eternally dwell in the fire of Hell: The Alms that they give in this world, are like to a wind exceedingly hot, or extreamly cold, that fell upon the tillage of them that did injury to their own souls, and wholly destroyed it. God did no injustice to them, they were mischievous to themselves through their sins. O ye that believe in God, esteem no man to be elected of God, that is not of your Religion: The wicked endevored to bring you into their disorders, malice appeared in their mouth, and that which their heart cherisheth, is yet greater: We have

The Jews.

taught you the Commandments of God; if you observe them, you shall protect your selves from the malice of Infidels. O ye! you love them, and they love not you; you believe generally in the Scriptures, and they believe not what you believe: When they met you, they said, We believe in God; and when they were gone from you, they bit for anger their fingers ends: Say to them, Die with your choller, God knoweth what is in your hearts. If good happen to you, they are displeased; and when evil befalleth you, they rejoyce: If you have patience, and fear God, their malice shall not hurt you; God knoweth all their actions. Remember the morning, when some of thy people deserted the True-believers in the field of battle; and when two of thy Companions forsooke the fight, God was their protector: All True-believers ought to trust in him. He protected you at *Beder*, where you were a few men ill armed, perhaps you will fear him, and give him thanks for that favor. Say to the True-believers, Sufficeth it not, that God succoreth you with three thousand of his Angels: Truly, if you have patience, and fear God, he will come to succor you at need, and your Lord will assist you with five thousand of his Angels sent from Heaven; he will not send you this assistance but to declare to you his protection, and to confirm your hearts. Victory proceedeth from his Divine Majesty: He is omnipotent, and prudent in all his works; he will extirpate in this world one part of the wicked, or will so sharply reprehend them, that they shall become desperate. Thou hast nothing to do, whether he shall pardon, or chastise them, because they are wicked: Whatever is in the Earth, and in Heaven, is his, he pardoneth as he seeth good; he is gracious and merciful to the righteous. O ye that believe! be not usurers, and fear God; peradventure you will obey his Commandments; Fear the fire of Hell prepared for Infidels. Obey God, and the Prophets, his Apostles, your sins shall be forgiven you; beg pardon speedily of your Lord. The extent of Paradise containeth Heaven and Earth; it is prepared for the good. God loveth them that give Alms in joy, and in affliction; that subdue their passion, and forgive such as offend them:

Benou Selimeth.

Benou Ariteth.

Beder is a place between *Mecca* and *Medina*, where *Mahomet* gained a battle.

them: he loveth them that do good, and that after the commission of any sin, remember his divine Majesty, and implore his pardon. Who but God forgiveth sins? Such as persist not in their errors, and acknowledg their sins, shall be recompensed with the mercy of God, and enjoy his favor in Paradise. There were heretofore Laws and Means to conduct men into the right way; but consider what hath been the end of Infidels. The *Alcoran* was sent to instruct the world, to guide men in the right way, and to preach to the good. Dishearten not, neither afflict your selves in fighting; you shall be victorious, if you believe in God; if you have been wounded, the like hurts have befaln the impious. God so diversifieth days among men, to the end he may know them that are truly zealous in his Law; and that among you, witnesses be taken against the malice of Infidels. God loveth not the unjust, he forgiveth sins to those that believe, and extirpate Infidels. Do you believe to enter Paradise, and that God knoweth not them that fought gallantly? He knoweth them that were patient in adversity, and persevered in obedience to his Commandments. You expected death before you met it; you saw it with your eyes, and were victorious. Certainly *Mahomet* is the Prophet, and Apostle of God; there were many Prophets before him; when they died, or were slain, you returned upon your steps to impiety: They that return upon their steps, do no harm to God; he will reward onely such as acknowledg his favors; and men cannot die without his permission, and that in a time prescribed and predestinate. I will give the good things of this world to whom it pleaseth me, and will abundantly recompence them that praise me. How many Prophets, and men with them, that were not dejected through their afflictions that befel them in fighting for the Law of God? They were not weakned, neither humbled to the Infidels. God affecteth them that are patient in their adversities, and such as persevere in his Law. They said in their afflictions, Lord pardon our sins, confirm our steps, and protect us against the Infidels. God giveth them the Riches of the Earth, and the Treasures of Heaven; he loveth them that do good. O ye that believe in God,

At the battle of *Beder*.

God, if you obey the wicked, they will cause you to returne upon your steps, you shall returne to the number of the damned; truly God is your Lord, he is the best protector; I will put fear into the hearts of Infidels, because they have without reason adored many Gods, and the fire of Hell shall be their habitation. God hath made the truth of his promises to appear to you, when by his permission you slew the Infidels, untill you were weary of fighting; nevertheless you contradicted what the Prophet ordained, you disobeyed him, after he had caused you to see what you desired with affection. There be among you that covet the goods of this world, and others that love the good things of heaven; God hath withdrawne you from the Infidels, to trie you, he hath pardoned your sinnes, he is bountifull to them that observe his Commandments. When you retreated from the Combat, and yeilded without reason, the Prophet recalled you, and gave you to know your errour, with a thousand paines; afflict not your selves with the losse of the spoyle that escaped you at the day of victory, neither with the mischief that befell you when you were vanquished, God knoweth all your actions. After your labour, he sent you great repose, part of you slept in all safety, and the residue suffered themselves to be carried away at their pleasures, they had thoughts of God contrary to the truth. Think on the ignorant, that say, Have we seen any of the succour that God hath promised? Say to them, all things proceed from God. They conceale in their souls what they publish not, and say, had we been free of our own wills, we had not been slain; say to them, although you had stayed in your houses, and in your beds, death would have taken away them that were arrived at the houre of their destinie; God approveth what is in your hearts, and knoweth what you have in your soules: Certainly the Devill seduced them that fled, when the two Armies were in battell, and that, because of some sinne they had committed; nevertheless God pardoned them, he is gracious and mercifull to his people. Oh yee that believe! be not like the Infidels, that said, speaking of their brethren that were slain in the Armie; that had they continued in their houses,

houses, they had not dyed; God putteth this sorrow in their heart, because of their impietie; he giveth life and death, and beholdeth all your actions; if you be slain for his Law, or die in his favour, it shall be more advantagious to you then all the treasures of the world; and if you dye, or be slain, fighting for the Faith, you shall appeare before his divine Majestie to be rewarded: Through the grace of God thou hast rendred them docile; although thou be severe to them, they will not depart from thee, pardon them, pray for them. Take See *Gelldin.* their advise in occasions offered, and being resolved to do any thing, trust thou in God; he loveth them that trust in him, he protecteth you; none shall obtaine victory over you; if he abandon you, who shall protect you? All the faithfull ought to resign themselves to the will of his divine Majestie. It is not lawful for the Prophet to deceive; he that shall be a deceiver, shall appeare at the day of Judgement with his deceipt, to be judged; then shall men be payed with what they have gained, no injustice shall be done to them that shall have loved God, and Hell shall be the habitation of them, that through deceit shall returne in the displeasure of his divine Majestie; They shall not be all equally entreated, God shall appoint them their ranke and place, he beholdeth all their actions, he assuredly rewarded the true believers, when he sent them a Prophet of their own Nation to preach to them his Commandments, and instruct them in the *Alcoran*; they before his coming were in a manifest errour: When any mischief befell you, it also befell the Infidels; you have demanded, when doth this mischief come? it proceedeth from your selves, certainly God is Omnipotent. What befell you when the two Camps encountred, hapned through the permission of God, to distinguish the true believers, that dispense their goods with affection for the glory of his divine Majestie, from them that abandoned the fight; when it was said to them, Come, fight for the Faith, and answered, had we thought of fighting, we had not followed you; then were they nearer to impietie, then to the Faith; nevertheless, they had not all of them that in their heart, that was in their mouth, God knoweth what they keep secret:

secret: There be of them that said to their brethren; Stay, and go not to the Combat; your Companions had not been slain, had they obeyed us; say to them, Deliver your selves from death, if you can avoid it, continuing in your houses. Believe not that those that were slain for the Faith are dead: on the contrary, they are alive with God; they rejoyce, for that such as ran to hinder them to fight, did not meet them; fear not for them, they shall rejoyce eternally in the favour of God, he will abundantly reward them that fight for his Law. Those that obeyed God and the Prophet, after being overcome, that did good works, and feared his divine Majesty, shall receive great rewards. When it was told them, the people have conspired against you, take heed to your selves; this discourse increased their faith; and they said, it sufficeth that God is our protector, they were filled with the grace of God, no more evill befell them, and they observed the Commandments of his divine Majesty. He is gracious to them that obey him. The devill will cause in you a fear of the Infidels, fear them not; but if you be good men, fear me. Afflict not your selves to see the wicked run to impiety, they hurt not God, he will not give them rest in the other world, where they shall be severely chastised. I increase the wealth of Infidels to augment their pain, they shall in the end feele grievious torments. God will not leave the faithfull in the state that you are in; he will one day separate the good from the evill; he doth not teach you what is to come; he, for that effect chuseth among the Prophets whom he seeth good. Believe therfore in God, and his Prophets; if you believe in God, fear to offend him, you shall be rewarded. Believe that such as are too sparing, and avaritious of the wealth that God hath given them, do well; on the contrary, they do very ill, what they spare without reason, shall strangle them at the day of Judgement. The inheritance of heaven and earth is Gods, he knoweth all things. Certainly God heard the speech of them that said, God is poor, and we are rich; he hath said, I will write what they have spoken, and keep an exact account of the murther they have unjustly committed on the persons of the Prophets; I will say to them at the day of

Judgement,

Judgement, taſte of the torments of hell fire, which you have deſerved. God doth not lead into darkneſs them that worſhip him. There be that ſay, God hath commanded us not to believe the Prophets, untill their ſacrifice be conſumed by fire: ſay to them, there came to you Prophets heretofore with miracles that you demanded, you had not ſlain them, had you been righteous; if they bely thee, know, they belyed the Prophets that were before thee, that came with miracles, the Pſalter, and the book of light. Every man ſhall taſte of death, and your reward ſhall be payed at the day of Judgement; he that ſhall depart from the fire of hell, and enter into Paradiſe, ſhall be happy. The wealth of this world is but matter of pride, that you may be tried in your riches and perſons. Hearken not to the Jews and Chriſtians, that have known the written Law before you, neither to them that believe in many gods, they offend God through their blaſphemies; if you have patience, and fear God, you ſhal make a very good reſolution. God hath accepted the ſpeech of them that know his written Law, when they promiſed him to preach to the people his Commandments, and not conceale them; nevertheleſs they have contemned them, and changed them for profit of little value, and have gained nothing but miſery; think not that ſuch as rejoyce of the evill they have done, and affect to be commended for what they have not done, have eſcaped the puniſhment of their crimes, they ſhall certainly ſuffer great torments. The kingdom of heaven and of the earth is Gods, he is omnipotent; the creation of heaven and earth, the difference of day & night are evident ſigns of his Omnipotencie, to ſuch as have judgement. Such as have, remember God, ſtanding, ſitting, or lying down, and conſidered the creation of heaven & earth, have ſaid, Lord, thou haſt not created theſe things in vain; bleſſed be thy Name, deliver us from the torments of hell fire, thou wilt render miſerable him that thou ſhalt thither precipitate, & the wicked ſhall be deprived of protection at the day of Judgement. Lord, we have heard them that ſay, believe in your Lord, we believe in thy unity, pardon our faults, blot out our ſins, and give us grace to die in the number of the juſt; beſtow on us what thou haſt

haſt promiſed by the Prophets, and ſuffer us not to be miſerable at the day of Judgement; thou doſt not contradict what thou doſt promiſe. The Lord heard them, and ſaid to them, I will not ſuffer your works to be loſt, as well of men as of women. I will blot out the ſins of them that went out of *Mecca*, to ſeparate themſelvs from the wicked; I wil cover the offences of them that forſook their houſes, that aſſembled to fight for the Faith and were ſlain; I will open to them the gate of Paradiſe, wherein flow many rivers, to recompence their good works. There is with God great reward: envie not the Infidels, whom thou ſhalt ſee poſſeſs a little wealth in the earth, hell is prepared to be their habitation; and ſuch as fear God ſhall dwell eternally in gardens, wherein run many rivers, with all manner of content. God is a great rewarder of the juſt. Among them that know the written Law, there be, that believe in God, in what was afore time taught you, and in what was preached to them, ſurely they obey God, and forſake not his Law: They ſhall receive a great reward from God, he is exact in his account. O yee that are true believers, be patient in your adverſities, perſevere to do well, fight for the Faith, fear God, and you ſhall be happy.

CHAP. IV.

The Chapter of Women, containing one hundred and ſeventy Verſes, written at Medina.

Kitab el tenoir.

IN the name of God, gracious and mercifull. O ye people, fear your Lord that created you of one ſole perſon, and created his wife of his rib, of whom iſſued many men and women. Fear God, by whom you ſwear, and ſay, the belly * of your wives, God exactly obſerveth your actions. Give unto orphans what appertaineth to them, and render not evill for good; devoure not their ſubſtance, it is a very great ſin. If you fear to do injurie to Orphans, fear alſo to do wrong to women; marry thoſe that pleaſe you, two, three, or four: if you apprehend you ſhall not be able to entertain them equally, marry

* The ancient *Arabians* ſwore by the name of God, and the belly of their wives, becauſe they feared their ſterility.

marry but one, or the slaves that you shall have acquired; this is most necessary, to the end you offend not God. Give to women their dowry with a good will; if they give to you any thing that is pleasing to you, receive it with affection, and civility. Bestow not on fools the wealth that God hath given you for subsistance; assist Orphans, give to them the garments that shall be necessary for them, and entertain them honestly; instruct them untill they have attained to years of discretion, and are capable of marriage; if you believe they demean themselves wisely, restore to them their faculties, and devour them not unjustly before they be of age. He that shall be rich, shall abstain from their goods, and he that is poor, shall take with honesty, according to the pains he shall undergo for them: when you make to them restitution of their goods, take witness of your action, God loveth good accounts. The children shall have a good part of what their father, and mother, and parents leave after their decease, of little or of much, there appertaineth to them a portion prefixed & limitted. When they divide their goods, the kindred shall have care of the poor and Orphans; do good to them, and honestly entertain them. Such as fear to leave after them a weak progeny of little children, ought to fear to wrong Orphans, they must fear God, and courteously entertain them. Those that unjustly devour their substance, swallow fire into their bowels, and shall burne in a great fire. God recommendeth to you your children, the son shall have as much as two daughters; if there be more then two daughters, they shall have two thirds of the succession of the dead; if there be but one, she shall have the moity, and her kindred a sixth part of what shall be left by the dead: if there be no children, and the kindred be heires, the mother of the dead shall have a third; if there be brethren, the mother shall have a sixth, after satisfaction of the legacies contained in the Testament, and of debts. You understand not to whom it is most requisite to do good, to your children, or to your father and mother, give them their portion ordained of God. The moity of what their wives shall leave belongeth to you, if they have no children; if they have, you shall have the fourth part of what they

See *Bedaci*.

they shall leave, after payment of the legacies ad debts; they shall have the fourth of your succession, if you have no children; if you have, they shall have the eighth portion. If a man or woman be the heires of each other, and have neither father nor mother, nor children, and have a brother or sister, each of them shall have a sixth part of the succession; if they be more, they shall share the third, after payment of legacies and debts, without fraud, following what God hath ordained, he knoweth all your actions, and is prudent in what he ordaineth, it is so ordained by his divine Majestie. He that shall obey him, and his Prophet, shall enter into Paradise, where many rivers flow, and shall dwell in eternall felicity; he that shall disobey God and his Prophet, shall be cast headlong into the fire of hell, where he shall suffer ignominious torments. If your wives commit adultery, take four witnesses of their fault, that be of your Religion; if they bear witness, keep them prisoners in your houses untill death, or untill God shall otherwise ordain; punish whoremongers, concubines, and adulterers; if they repent of their fault, do them no harm, God is gracious and mercifull to them that repent. Conversion dependeth on God, he is mercifull to them that commit sin ignorantly, and speedily repent, he is Omniscient, and most wise. Pardon is not for them that do wickedly to the very hour of their death, we have prepared great torments for them that shall die impious. O ye that believe in God! it is not lawfull for you to inherit what is your wives by force, take not violently away what you have given them, unless they be surprized in manifest adultery; see them with civility, if you have an avertion from them, it may chance that you hate a thing, wherein God hath placed much good; but if you desire to repudiate your wives, to take others, and that you have given them any thing, take not any thing that appertaineth to them. Will you take their wealth with a lie, and a manifest sin? How shall you take it, since you have approached each other, and that you have promised to use them civilly? Marry not the wives of your fathers; what is past was incest, abomination, and a wicked way. Your Mothers are forbidden you, your Daughters, Sisters, Aunts, Neices, your Nurses,

Nurſes, and your foſter-ſiſters, the mothers of your wives, the daughters that your wives have had by other husbands, of whom you ſhall have a particular care: The daughters of women that you ſhall have known, are alſo forbidden you; if you have not known them, it will be no ſin: the wives of your ſons are likewiſe prohibited, and two ſiſters; for what is paſt, God is gracious and merciful: Married wives are likewiſe forbidden you, except the women ſlaves, that you ſhall have acquired. God hath ſo commanded you, except what is above forbidden, it is lawful for you to marry at your pleaſure. If you deſire women for money, and neither commit concubinage, nor adultery, give them their ſalary for which you ſhall agree, ſo you ſhall not offend God, he is omniſcient, and moſt wiſe. He that ſhall not be able to eſpouſe women of free-condition, ſhall marry ſuch women or maids, that are ſlaves, as ſhall pleaſe him. God knoweth the faith of the one, and other. Marry your wives with the permiſſion of their parents, and give them their dowry with honeſty: If women of free-condition, that have committed neither concubinage, nor adultery, ſecretly nor publikely, flie into ſecond nuptials, and come to commit adultery, they ſhall be doubly puniſhed, more then the daughters of Love. The marriage of ſlaves is for them that fear whoredom: If you abſtain from marrying them, you ſhall not do amiſs. God is gracious and merciful; he is willing to teach you his Law, and direct you in the way of them that preceded you; he is gracious and merciful to his people. Such as follow the appetite of the wicked, decline extreamly from the Truth. God willeth that his Law be Light unto you, for that man was created weak. O you that believe in God, devour not your ſubſtance among you with uſury; but if you traffique, be peaceable in your affairs; ſlay not one another, God is merciful to them that obey him: He that diſobeyeth, through malice and injuſtice, ſhall burn in the fire of Hell; it is an eaſie thing to God to puniſh them. If you depart from mortal ſins, I will cover your faults, and cauſe you to enter into Paradiſe: covet not through envy, what God hath given to your neighbor; men and women ſhall have the wealth they have gained; beg Grace of God, he knoweth all things.

See *Gelaldin*.

Give to your associates what appertaineth to them. We have ordained a portion, prefixt to the one and the other, in the succession of your Father, Mother, and Kindred, God seeth all. The men shall have authority over the women; they shall have them in their keeping; they shall have in their power the wealth that God shall give them; and shall have care of what shall be convenient to be expended for them. Discreet and obedient wives observe, in the absence of their husbands, the Commandments of God, make remonstrances to them that shall be disobedient, and remove them from your Bed, chastise them. If they obey you, seek not occasion to abuse them unjustly. God is most high, and most mighty. If you fear there may happen some difference between a man and his wife, send to them some of their Kindred, to put an end to their quarrel, and reconcile them. God will give his peace to them, he is omniscient. Worship God, and say not that he hath a companion equal to him; do good to your Father, and Mother, your Kindred, Orphans, the Poor, your Neighbors, Pilgrims, your Friends, and your Slaves. God loveth not the proud. We have prepared rigorous torments for them that are avaricious, that recommend avarice to the people, that conceal the Graces that God hath bestowed on them, and that are impious. Such as dispend their wealth with hypocrisie, believe neither in God, nor the day of judgment; and those that shall have the Devil for their companion, will be in exceeding bad company; he shall not approach them, if they believe in God, and the day of judgment, and give in Alms some part of the riches God hath given them. God knoweth them, and doth no injustice to any one, of the weight of a small Ant. If the righteous do good of the quantity of a Pismire, God shall multiply it, and give them a great reward. In what condition will Infidels be at the day of judgment; for that we have witnesses of all Nations against their impiety; and that we will call thee for a witness against them of their deportments? That day, the Infidels that have disobeyed the Prophet, shall desire to be consumed, like to the Earth; and not to have concealed or altered, through their discourse, the Commandments of God. O you that believe,

make

make not your prayers, being drunk, until you know what you speak; neither likewise being polluted, unless in passing on the way, until you be cleansed; if you be in a journey, or sick, or go to discharge your belly, or have known your wives, and finde no water to wash you, you shall lay hand upon the sand, and wipe your face and hands. God is gracious and merciful to his Creatures. Seest thou not how those that know the written Law, purchase Error? how they desire to mis-lead you through their riches, and divert you from the right way? God knoweth your enemies, it is enough that he is your defender and protector. Such as *Judaize*, alter the word of God, and say to the Prophet, wee have heard, and disobeyed thee, they heard without hearing; they say, preserve us, have care of us; nevertheless do they pervert the word of God, in reading it, and alter his Commandments, they should doe better to say, Lord wee have heard, and obeyed; hearken onely to us, and regard us: But God hath cursed them, and few of them will believe in his Divine Majesty. O you that have knowledg of the Scriptures! believe in the *Alcoran*, that confirmeth the old and new Testament, before that I deface your visages, and cause them to turn beninde your backs. I will curse Infidels, as I have cursed them of the Sabbath; the Commandment of God is incontinently executed; he pardoneth not them that associate him with companions equal to him, except this, he forgiveth sins to whom it pleaseth him: He that saith God hath companions, blasphemeth, and mortally sinneth. Consider not such as affirm themselves to be good men; contrariwise, God maketh those good men that please him; no injustice shall befall them at the day of judgment. Consider how they blaspheme, it is sufficient that God manifestly beholdeth their sin. Seest thou not them that have knowledg of the written Law, that believe in *Habot* and *Tagot*, Idols; that say to the Infidels, Behold the way of them that believe in God? Certainly, God hath cursed them; he, whom he curseth, shall finde none to protect him. Shall they alone have part in the Kingdom of Heaven, without giving Alms? They will envy their Neighbor, for the favors

He speaketh to the Jews and Christians.

God hath conferred on him. Certainly, we gave to the posterity of *Abraham*, the knowledg of the Scriptures, and prophecies; we bestowed on them great abundance of wealth. There were of them that believed in the Scripture, and others that contemned it; but they shall be punished in the fire of Hell. I will cause them to burn, and change their burned skin into a new skin, that they may suffer the more. God is omnipotent, and prudent in what he ordaineth. I will cause those that have believed in God, and have performed good works, to enter into Gardens, wherein flow many Rivers, where they shall dwell eternally with most beautiful women. I will give them to enter the shade of Paradise: God recommendeth to you, Fidelity among your selves, to render faithfully what hath been intrusted to you; and when you shall judg differences that shall happen among the people, judg with equity. It is a good work that he commandeth you; he beholdeth, and knoweth all things. O ye that believe! obey God, and the Prophets, and such as command over you; if you be in controversie concerning any point, refer it to God, and his Prophet, to understand the Exposition; if you believe in God, and the day of judgment, you shall do well: this will be the best interpretation that you can attain to. Seest thou not, that they who think to believe in what hath been inspired into thee, and what hath been inspired into thy predecessors, incline to dispute before *Tagot*? Nevertheless, they have commanded not to believe in that Idol; the Devil laboreth to seduce, and withdraw them from the Truth. When it was said to them, Obey the Commandment of God, and his Prophet, they departed from thee: What will they do, when there shall happen to them any punishment of their past sins? They will return to thee, and swear by the name of God, That they desire Peace, and to do good Works; but God knoweth what is in their hearts, and hath abandoned them. Cease not to preach to them, and to declare to them the VVord of God; the Prophets, and Apostles were not sent, but to preach, and to be heard through the permission of his Divine goodness. If, when they have hurt their souls, they come to thee, and demand pardon of God, thou shalt beg pardon for them,

they

they shall finde God gracious and merciful: They will not believe in his divine Majesty, until they have disputed the difference with thee, that is among them; and when they shall no more doubt of what thou shalt have done, they will without contradiction obey thee. VVe have ordained them to kill each other, and to forsake their houses; they have not done it, except very few of them: and although they did it, they did it not, to obey what should have been to them a great benefit, and exceeding merit; we had given them a very great reward, and guided them to the right way. He that shall obey God, and his Prophet, shall be with them whom God hath endued with his Grace: He that knoweth it, resigneth himself to his divine Majesty. O you that are True-believers! be upon your guard, assembled to fight stoutly for the Law of God. There be among you that be cowardly, when any discomfiture hath befaln you; they have said, God protected me, that I was not with them: And when God gave you victory, they spake as if there had been no understanding between them and you. VVould to God I had been with them, I should have acquired exceeding great merit. Fight for the glory of God, against them that prefer the life of this world, to that of Heaven: I will give an exceeding great reward to such as shall fight, that shall be victorious, and to them that shall be slain, fighting for the Faith. VVherefore fight you not for the Law of God? for the liberty of women and children, weak and afflicted, that cry, Lord deliver us out of this place; the people thereof are unjust, give us a protector, give us an assured refuge. They that believe in God fight for his Law, and Infidels fight for the Divel. Fight against them that serve the Devil, his policies are weak. Consider those to whom it was said, Cease to imbrew your hands in the blood of Infidels, persevere in your prayers, and pay tithes. VVhen they were commanded to fight, part of them were afraid of the multitude, as of God, yea, more afraid of the multitude then of God, and said, Lord thou hast not enjoyned us to fight, unless thou hast differed us to a near end. Say to them, The wealth of the earth is but a small thing, there be great riches in the

This place is *Mecca*.

other world, for him that shall have the fear of God before his eyes. No injustice shall be done to you; whersoever you are, death will meet you, notwithstanding you may be in strong Citadels. If good happen to the Infidels, they say it proceedeth from God; if evil befal them, they say, that cometh from thee. Say to them, All proceedeth from God, what then is the will of those men? they cannot comprehend this discourse: The good that happeneth to you, cometh from God, and the evil that befalleth you, is of your selves. VVe have sent thee to the people, to teach them the mysteries of my Law; it is sufficient that I am witness. He that obeyeth the Prophet, the Apostle of God, obeyeth God; if they be disobedient, thou art not sent to be their tutor. They say, They will obey thee, and when they are gone from thee, many of them ponder in their heart other things then they have spoken, but God shall write their thoughts, and abandon them. Resigne thy self to God, and be content that he is thy protector. VVill they not meditate on the *Alcoran*? VVere it sent from any but from God, there would be therein many contradictions. VVhen they had any assurance of victory, or feared to be overcome, they publisht it, although they had referred all to the Prophet, to the most knowing among them, and to them that obeyed the Prophet, who knew what ought to be published, and what to be kept secret. If the grace of God had not bin with you, and his mercy, you had followed the Devill. Fight for the Law of God, employ but thy person, and be not troubled, if the true believers be without armes, the miserie of the wicked shal never end, God shall augment their calamitie, and encrease the punishment of their crimes; he that doth wel, shal finde well, and who doth evil, shal finde evil, God regardeth all. When you are saluted, return the salute with honor & affection, God putteth all in accompt. God! there is but one only God, he shall assemble you all at the day of Judgment, of that there is no doubt. Who is more true in his words then God? What have you to do with thos wicked ones, divided into two Troops? God ruined and destroyed them, because of their sins; will you direct into the right way him, whom God hath made

See *Kitab el tenoir*.

This is the battell of *Beder* 3 the enemies of *Mahomet* made two battells.

made to erre? He, whom he shall cause to erre, shall not finde the right way. They desire that you may be Infidels, as they are, obey them not, unlesse they shall return to the Law of God; if they forsake it, kill them where you finde them, contract no friendship with them, except with such as shall come to enter league with you, with sorrow for what is past; to fight against Infidels with you. Had it pleased God, he had given them advantage over you, and they had beaten you, if they depart from you, and follow your Religion, God permitteth not you to do them injurie. You shall finde some that shall incline to believe you, and their companions, they will turn all to confusion, and fall into it themselves: if they separate themselves from you, if they desire not peace of you, and desist not to do you mischief, take and kill them, where you finde them, we have giver you absolute power over them. One true believer ought not to slay another true believer, unlesse it be through ignorance; He that shall slay a true believer through ignorance, shall redeeme from slavery a true believer, or shall pay damages and interests to the kindred and Heirs of the dead, if they through curtesie discharge him not of them: If he be of your enemies, and a true believer, he shall ransome from captivitie a true believer; If he be of your confederates, he shall pay damages and interests to the kindred, and heires of the dead, and redeeme from captivitie a true believer; If he shall be destitute of means to performe this, he shall fast two moneths together for a penance appointed of God; God knoweth all things, and is prudent in what he commandeth. He that shall kill a true believer of deliberate purpose, shall be chastised in the fire of Hell, the wrath of God, and his curse shall be upon him eternally. Oh ye! who are true believers, when you fight against Infidels for the Law of God, cause your selves to be known, and say not to them that salute you, thou art not a true believer; If you desire the good things of the world, God possesseth riches innumerable, you were before like to them, but God hath given you grace, and seeth all your actions. The faithfull that continue in their houses without sickneſſe, are not equall in merits to such as employ

See *Kitab el tenoir.*

See *Gelaldin.*

their persons and faculties for the Law of God; he preferreth by many degrees, them that fight for his Law, and employ their wealth and persons for his service; to those that remaine idle in their houses, he is their protector, and hath prepared for them a sure refuge in Paradise: he gratifieth by many degrees of favour, them that fight for his Law, above those that live at ease in their houses, he is gracious and mercifull. The Angel said to the Infidels that they put to death, where were you with your Religion? they answered, we were weak and impotent in the Citie of *Mecca*; they said, was not the Earth large enough for you to depart from the wicked? Hell shall be their habitation, except the women and children that were weak and impotent; peradventure God will pardon them, he is gracious and mercifull; he that shall depart from the wicked, to follow his Law, shall finde many places favourable to him, assuredly he will recompense him that shall quit his house, that shall be slain for his glory, and to follow his Prophet, he is gracious and mercifull. When you shall be in a journey, you shall not offend God to abridge your prayers, that the Infidels may not surprize you, they are your declared Enemies; when thou shalt be near them, and shalt appoint the true believers to make their prayers, keep about thee a partie of them for a guard, while the residue make their prayers; having finished their Orisons, they shall do as the first; take armes, and keep a guard, during the time their companions shall make their prayers: the Infidels desire that you quit your armes to surprize you; you shall not do amisse to quit them, if raine trouble you, or you be sick, but continue alwayes upon your guard, God hath prepared for Infidels ignominious torments: Having finished your prayers, Remember God, standing, sitting or lying down, and pray when you shall be in a place of safety; prayer is commanded the faithfull in a prefixed and appointed time. Be not negligent to pursue the Infidels, if you suffer, they shall suffer like you; but you hope for that which they must not hope for: God knoweth all their actions, he is most prudent in all his works. We have sent to thee the most true Book, to

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the end, thou mayst judge the differences that are among the people, as thy Lord hath instructed thee. Contend not with Traitors, and aske pardon of God, he is gracious & merciful. Dispute not with those that betray their soules, God loveth not treacherous sinners, they conceale themselvs from the world, he is with them when they hide in their hearts such things as are displeasing to him, he knoweth all their actions: O yee! you dispute for them in this world, who shall dispute for them against God at the day of Judgement? who shall that day be their protector? He that shall implore pardon of God, having offended him, shall finde him gracious and merciful; who doth evill, shall finde evil, God is Omniscience, and most wise. He that committeth a veniall, or a mortall sin, and would excuse himself, committeth evidently a mortall sin. Many of them had endeavoured to seduce thee, hadst thou not been directed by the grace and mercy of God. But they seduce only their own souls, and shall do thee no harme; God hath sent to thee the Book that containeth his Commandments; he hath taught thee what thou didst not understand, and his grace is eminently upon thee: there is no good in the multiplicity of their secrets or discourse, except in such as command alms, honesty, and peace among the people, with desire to please God, they shall receive from his divine Majestie a great reward. He that shall contradict the Prophet, having had knowledge of the right way, and shall follow other pathes then that of the true believers, shall relapse into his impiety, I will cause him to burn in the fire of hell, where is the habitation of the wicked. God pardoneth not them that say, he hath companions, except this, he pardons all things as he seeth good: he that affirmeth that God hath a companion, greatly erreth, and is estranged from the truth. If they invoke other then God, they invoke Idols, the devill, obstinate, and cursed of God; when he said to him, Thou wilt not give me power over them that worship thee, but I will seduce them from the right way, I will prolong their wicked life, to retard their conversion, I will cause them to cut off the * ears of beasts, they shall disobey thy commandments, and they shall envie thy creatures. He that demandeth succours of the devill,

Gelaldin saith a great and little sin.

* The ancient *Arabians* cut off the ear of any beast, and gave him libertythrough their country for expiation of their sins. See *Gelaldin*. See *Kitabel tenoir*.

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is in manifeſt perdition, he will promiſe to men long life, and retard their repentance, but he promiſeth them but a vain glory; hell is the dwelling place of ſuch men, out of which they ſhall finde no iſſue; Such as ſhall believe in God, and do good works, ſhall dwell eternally in Paradiſe, where flow many rivers. God is moſt true in what he promiſeth, who is more then God in his words? Your lies, and the lies of them that know the written Law, do him no harm; he that ſhall do ill, ſhall be puniſhed, and ſhall finde no protector; he that ſhal do wel, and ſhal believe in the Law of God, ſhall enter into Paradiſe, and ſhall have no injuſtice done to him; what better law is there, then to reſign thy ſelf to God, and to be an honeſt man? Follow the Law of *Abraham*; God choſe *Abraham*, to love him; whatſoever is in heaven and in earth, belongeth to his divine Majeſty, he knoweth all things. They will queſtion thee concerning women; ſay to them, God teacheth you in that, what you were taught in the Scripture touching Orphans, and women; give to them what is appointed by the Law, and deſire not to eſpouſe them, only to poſſeſs their wealth; God teacheth you likewiſe to give to Orphans what appertaineth to them, and not to injure them; he will underſtand your good actions. If a woman fear to be ill entreated by her husband, and that he will divorce her, they ſhall do well, mutually to accord, for peace is exceeding good. If you be too obſtinate, and cannot agree together; if you do good to your wives in divorcing them, and fear to wrong them, God will take notice of your actions. If you believe you cannot keep equalitie, and juſtice among your wives, although you apply your ſelves to it; Incline not altogether to your own appetites, and leave not your wife, as a thing left in toleration. If you live in a good accord, and fear to injure them, God will be mercifull to you. If they ſeparate themſelves conformably to the precepts of the Law, God will enrich them with his protection, he is bountifull and wiſe, and whatever is in Heaven, and Earth obeyeth him. We have recommended to you the fear of God, as we have heretofore, to them that had knowledge of the written Law. If you be impious, know, that whatever

what ever is in Heaven and Earth is Gods ; he hath no need of his creatures, and must be exalted, it sufficeth thee, he is thy protector. If he will, he can cause you to perish, and put other creatures in your place, for he is Omnipotent. He that loveth the good things of the Earth, shall finde in God all the wealth of this world, and of the other, he understandeth and seeth all things. Oh you that believe ! be true in your testimonies, notwithstanding it be against your selves, against your Father and mother, and against your kindred, and consider the rich no more then the poore, God is the protector of the one, and the other; follow not your appetites, to favour the rich more then the poore, pervert not the Truth, be not scrupulous to testifie what you know, God knoweth all your actions. Oh ye that believe in God ! and his Prophet, and the Book that was sent before him; know, he that blasphemeth against his divine Majestie, against his Angels, the Scripture, the Prophets, and life eternall, greatly erreth, and departeth from the Truth. God pardoneth not them that have embraced his Law, and then have forsaken it, having believed in his divine Majestie, and are returned again to their impiety ; declare to such men, they shall feel heavie torments. Such as obey Infidels, to be great in this world, extreamly delude themselves ; greatness proceedeth from God ; It is written in the Book that was sent to you, that the Infidels shall mock you, when they shall hear the word of God, and you shall obey his Commandments ; Tarry not in their company, if they change not their discourse, otherwise you will be like to them, God will assemble into the fire of Hell all Infidels, and wicked persons. Some of them that observe your actions, said, they were of your partie, when any felicitie happened to you ; and when the Infidels had advantage over you, they said, they were with them, and that they fought against you ; God at the day of Judgement shall judge the difference that is between you, and will not give advantage to Infidels, over them that observe his Law. The wicked think to deceive God, but God deceiveth them, they are negligent to make their prayers, they are hypocrites before the world, and remember

member not his divine Majestie, except very few of them, uncertain whether they should follow the faithfull, or the Infidels; he whom God shall cause to goe astray, shall not finde the right way. Oh ye that believe! obey not Infidels, to the exclusion of true believers; will you give God manifest occasion to chastise you for your sinnes? The wicked shall be in the lowest place of Hell, and shall finde no relief, except such as shall repent, that shall do good works, resigne themselves to God, and obey his Commandments, they shall be with the true believers, and receive from God a very great reward. He will not send you miserie, if you give him thanks for his favours, and obey him; he accepteth the acknowledgement of his benefits, and knoweth all things. He willeth not that what evill is committed, be published; he that publisheth the evill he doth, is very much too blame; if you manifest the good you doe, or if you conceale it, and abstain from doing evill, he will be mercifull to you, he is omnipotent. Such as blaspheme against God and his Prophets, his Apostles; such as would make a distinction between the Commandments of his divine Majestie, and the precepts of his Prophets, such as affirme they believe in some of the Prophets, and believe not in all, and take a middle way between faith and impietie, are indeed impious, we have prepared for them ignominious torments; but they who believe in God, and generally in all his Prophets, and Apostles, shall be recompensed of God, gracious and mercifull. They that know the written Law, will re-

The Jews. quire thee to cause to descend from Heaven a Book, and written Tables; They demanded of *Moses* greater things, and said, Cause us to behold God with our eyes, then thunder surprized them by reason of their impietie: They adored the Calfe, after having had the knowledge of our Commandments; nevertheless, we pardoned them, and gave to *Moses* an absolute dominion over them. We raised the Mountain over them, following our promises, and said to them; Enter the gate of the Temple with adoration and humility, and no longer transgress the observation of the day of Rest; We for this matter received from them a strong promise, but they swarved from

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what they had promiſed, and we curſed them, becauſe of their impietie, by reaſon of the murther they committed without reaſon, on the perſons of the Prophets, and of the words they uttered, *viz.* Our heart is hardned; Contrariwiſe, God imprinted infidelitie in their hearts, they ſhall never believe in his Law, except very few of them, becauſe of their malice, and the blaſphemies they vomited againſt *Mary*: they ſaid, We have ſlain the Meſſiah, Jeſus, the ſonne of *Mary*, the Prophet and Apoſtle of God: Certanly they ſlew him not, neither crucified him, they crucified one among them that reſembled him; ſuch as doubt it are in a manifeſt error, and ſpeak not but through opinion. Certainly they ſlew him not; on the contrary, God took him up to himſelf, he is Omnipotent and prudent in all his actions: Such as have the knowledge of Scripture, ought to believe in Jeſus before his death, he ſhall be a witneſſe againſt them of their actions at the day of Judgment; We have prohibited them that Judaize, by reaſon of their ſin, things that were permitted them; We have prepared for them great torment, becauſe they miſlead the world from the right way, becauſe they take Uſe that is forbidden them, and unjuſtly eat the ſubſtance of their neighbour. Such of them as are profound in Learning, and all the faithfull, believe in the Scriptures, both ancient, and modern; I will give great rewards to them that ſhall make their prayers at the time appointed, that ſhall pay Tithes, and believe in the day of Judgment. We have ſent thee our inſpirations, as we ſent them to *Noah*, and the Prophets after him; as we heretofore ſent them to *Abraham*, *Iſmael*, *Iſaac*, *Jacob*, the Tribes, to Jeſus, *Job*, *Jonas*, *Aaron*, and to *Solomon*, and gave the Pſalter to *David*. We have told thee who were the Prophets that preceded thee; but we have not ſpoken to thee, concerning the merits of all of them. *Moſes* ſpake to God, as his Prophet, and Apoſtle; all declared his mercy, and preached the torments of Hell, to the end men might have no cauſe of excuſe; God is Omnipotent and prudent in all his actions: He ſhall be witneſſe that the *Alcoran* was ſent to thee with his Commandments, the Angels likewiſe ſhall teſtifie it; but it ought to ſuffice

The Chriſtians.

fice thee, that God is witneſs. The Infidels that hindred the people to follow the Law of God, were exceedingly erroneous; God will not pardon them, he will lead them into the path of Hell, where they ſhall remaine eternally, it is a thing eaſie to his divine Majeſtie. Oh people! A Prophet is come to you, who preacheth to you the Truth from the Lord, believe him, you ſhall do well; if you believe him not, know, that whatever is in Earth, and in Heaven is Gods, and that God knoweth whatſoever you do. Oh ye that underſtand the written Law! Obey the Commandments of God, and ſpeak not of his divine Majeſtie but with truth; the Meſſiah, Jeſus, the Sonne of *Mary*, is a Prophet, and an Apoſtle of God, his Word, and his Spirit, which he ſent to *Mary*; believe therefore in God, and in his Prophets, and ſay not there be three Gods, put an end to that diſcourſe, you ſhall do well; For there is but one God, prayſed be God, he hath no ſonne; whatever is in Heaven, and in Earth obeyeth him, it is ſufficient that he is witneſſe. The Meſſiah eſteemeth it no diſhonour to be the ſervant of God, neither the Angel, nor the Cherubins; He that holdeth it a diſhonour to be at his ſervice, is too proud; he ſhall aſſemble all the world at the day of Judgment, and every one ſhall receive the recompence that he ſhall have merited, he ſhall augment his favours upon them that ſhall have believed in his divine Majeſtie, and have done good works; he ſhall chaſtiſe them that ſhall have held it a diſhonour to be his ſervants, and have been proud upon the Earth, they ſhall finde no ſafe refuge but in his mercy. Oh people! God hath ſent you a Protector, a moſt ſtrong argument, and a moſt cleare light; they that ſhall truſt in God, ſhall enjoy his grace, and he ſhall guide them into the right way. They will enquire of thee concerning ſucceſſions; ſay to them, God teacheth you touching ſucceſſions, as followeth; If a man deceaſe without iſſue, and hath a ſiſter, ſhe ſhall have the moity of what he ſhall leave, and ſhall inherit it, if ſhe have no children: If they be two ſiſters, they ſhall have two thirds of what the deceaſed left; if they be many brothers, and many ſiſters, the Sonne ſhall have as much as two daughters; God

teacheth

teacheth you his Commandments, depart not from the right way, he is Omniſcient.

CHAP. V.

The Chapter of the Table, containing an hundred and twenty Verſes, written at Medina.

IN the name of God, gracious and merciful. O ye that believe in God! Satisfie what you have promiſed; it is permitted you to eat of the beaſts that be in the world, except of what ſhall be hereafter declared. Hunting is forbidden you, during the time that you ſhall go on Pilgrimage to *Mecca*. God ordaineth what he will. O ye that believe! ſay not, That it is permitted to do what God hath prohibited, perform what is commanded you, during the month of Pilgrimage; give no impediment to ſuch as carry preſents to *Mecca*, neither to them that aſſume * Collers, neither hinder Pilgrims to repair thither, to demand the Grace of God, and his mercies. It is lawful for you to hunt, when you ſhall have finiſhed your pilgrimage; beware leaſt ſome perſons cauſe you to ſin, and hinder your going to *Mecca*; to oblige you to puniſh them, repoſe your confidence in the juſtice and fear of God, and not in the ſin and malice of your neighbor. Fear God who is ſevere in his chaſtiſements. It is forbidden you to eat Carrion, Blood, Swines fleſh, and whatſoever is not killed in pronouncing the name of God: you are prohibited to eat Animals ſtrangled, choakt, knockt down, precipitated, that are ſlain ſtriking each other, and ſuch as beaſts ſhall have ſlain; if you finde them not alive, to let out their blood, in pronouncing the name of God. You ſhall not eat of beaſts ſacrificed to Idols: Conſult not with Southſayers or Lots, it is a great ſin. The day ſhall come when they that have abandoned your Law, ſhall be deſperate; fear not them, and fear me: The day will come, when I ſhall accompliſh your Law, and my Grace ſhall be abundantly upon you: The Law of Salvation, is the Law that I deſire to give you. If any one be in neceſſity,

* The old *Arabians* in devotion, put the leaves and branches of Trees upon their necks, like collers, as the Peaſants in many places in *France* do the herbs of St. *John*. See *Kitab el tenoir*.

See *Gelaldin*.

necessity, and eateth of what s prohibited, without a will to sin, God shall be to him gracious and mercifull. They will demand of thee, what is permitted them to eat? Say to them it is lawfull to eat all sorts of beasts that are not unclean, and whatever hath been taught you from God, touching beasts that have been wounded by Lions or Dogs, eat the beast you shall take, and remember God in blooding them; fear God, he is exact to take account. This day it is lawfull that you eat what is not unclean, and the meats of them that know the written Law, their meats are lawfull for you, and yours for them. You are permitted to espouse maidens & women of free condition, that are of your Religion, and maidens and women of free condition, that know the written Law, giving them their dowry with civility; commit neither Concubinage, nor Adultery with them, neither secretly or publiquely; the good works of him that shall renounce your Law, shall be unprofitable, he shall be at the day of Judgment in the number of the Damned. O ye that believe in God, when you would make your prayers, wash your faces, your hands to the elbow, and pass your hand over your head, and over your feet to the ancles. If you be polluted, purifie your selves; if sick, or in a journey, or about to discharge your belly, or have known women, and finde no water to wash you, lay hand on the sand, pass it over your visage, and wipe therewith your hands. God enjoyneth you nothing irksome, but willeth you be clean, and desireth to accomplish his grace upon you; peradventure you will give him thanks. O yee that believe in God! call to minde his grace, and promise he made to you, when you said, We heard, and obeyed, fear him, he knoweth all that is in your hearts. O ye that believe in God! obey his Commandments, and be true in your Testimonies, take heed that no man move you to offend God, in diverting you from what is just; render justice to all, his fear inviteth you to it; have it before your eyes, he knoweth all your actions; hath promised his grace, and great recompenses to the True believers, that shall do good works in this world, and hath prepared Hell to punish Infidels. O ye that believe in God! remember his favor towards you, when

The Jews and Christians.

when some persons would have extended their hands upon you, and how he deliverel you from their malice; Feare him, all true believers oughtto resigne themselves to his will. God received the promise of the Children of Israel to observe his Commandments, he established among them twelve Captains, and said to them, I will be with you when you shall make your prayers, pay your Tithes, believe in the Prophets, defend them, and shall lendto me any almes; I will cover your sinnes, and cause you enter Paradise, wherein flow many rivers; and he among you that shall be an Infidell, shall be entirely erroneous from the right path. When they swarved from what they had promised, we gave them our curse, and hardned their heart; they have altered the words of the Scripture, and abjured what they had approved. Thou shalt not know them that shall be Traytors, except very few of them; forgive and depart from them God loveth them that do good. We likewise received the promise of those who call themselves Christians, but they have forgotten what they promised; they have altered what was taught them, and we have cast among them enmitie and hatred, even untill the day of Judgement. That day God hall cause them to know whatever they have done for their punishment. Oh ye that know the written Law! our * Propet is come to bring to light many things of the Scripture, which you conceale, and he likewise leaveth in silence manythings, that it is not time to make manifest. God hath sent you a Book full of light, to conduct into the way of Salvation them that love him, to bring them out of darkness, and by his speciall grace, to lead them into the way of Salvation. Certainly he that saith, that the Messiah, the Sonne of *Mary*, is God, is impious: Say to him, who can hinder God toexterminate the Messiah, and his Mother, with whatsoever is in the Earth, when it shall seeme good to him? God is King of Heaven and earth, he created with them what seemed good to him, he is Omnipotent. The Jews and Christians have said, we are the Children of God, his welbeloved; Say to them, shall not God chastise you for your sinnes? Certainly ye are men; He that created you, pardon-

Corcis Enemie to *Mahomet.*

* *Mahomet.*

eth, and punished as it pleaseth him, he is the King of all that is in Heaven or Earth, and of whatever is between them, he is the refuge of the righteous. Oh ye that have kcowledge in the written Law! The Prophet, the Apostle of God is come to instruct you in a time that there is none other Prophet but he on the Earth; Will you say that no man preached to you the torments of Hell? Certainly the word of God is this day preached to you, the torment of Hell, and the Omnipotencie of his Divine Majestie. Remember thou what *Moses* said to his people, Oh people, call to minde the grace of God towards you, he hath chosen from among you Prophets and Kings, hath conferred on you what he hath given t none in the world: Enter into the holy Land, as God hath commanded, turne not your backs to your enemies, lest you be in the number of Reprobates: They answered, oh *Moses*! there are Gyants and Tyrants in the Holy Land, we will not enter into it, untill they be gone out of it, if they forsake it, we will enter into it. Then two men of them that were in the grace of God, said to them, enter at the gate, and fight against them, you shall be victorious, trust in God, if you believe in his Law: They said, oh *Moses*! we will not enter, so long as those Tyrants dwell therein, goe and fight against them with thy Lord, we will here attend. Then said *Moses*, Lord, I dispose but of mine owne, and my brothers person; separate us from this wicked people; the Lord said to him, the entrance into the Holy Land is prohibited to this people, they shall wander forty years upon the Earth, in confusion and amazement, afflict not thy selfe with the deportments of the wicked; teach them the Historie of the Sonnes of *Adam*, how they offered sacrifices, how the sacrifice of the one was accepted, that of the other was not: he through envie menaced his brother, to murther him; his brother said to him, God receiveth the sacrifices, and holocausts of such as have his feare before their eyes: assuredly if thou extendest thine hand to slay me, I will not stretch forth mine to hurt thee; I fear the Lord of the Universe; If thou chargest thy selfe with the murther of my person, with thy past sinnes, thou shalt goe to hell, where

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the unjust shall be punished: The murther of his brother seemed easie and advantageous for him, he slew him, and is in the number of the Damned. God sent a Raven that made a pit in the Earth, and shewed him the manner to bury the body of his brother: Then said he, would to God I had been weak and impotent, that I were like to this Raven? I must bury the body of my brother, and he was penitent for his offence; by reason of this murther, we ordained to the children of Israel, that he who shall slay a person innocent, shall be punished, as if he had slain the whole world, and he that shall give him his life, shall be recompensed, as if he had given life to the whole world. My Prophets came to the Children of Israel, taught them my Commandments, and caused them to see Miracles, nevertheless many of them were disobedient: the punishment of them that oppose the will of God, that of his Prophet, and that endeavour to pollute the earth, is to be slain, hanged, to have the right foot, and the left hand, or right hand, and the left foot cut off, and to be extirpated from the earth; they shall have in this world shame on the forehead, and shall feele in the other, great torments, except such as shall be converted before their death, and shall know, that God is gracious and mercifull. Oh ye that believe! fear God, fight for his Law, you perhaps shall be happy. All the Treasures of the world shall not be able to redeeme Infidels at the day of Judgment, they shall endure exceeding great torments, they shall desire to goe out of the fire of Hell, but shall dwell there eternally. Cut off the hands of those men and women that steale, they contract upon themselves the wrath of the world, and the punishment that God hath prepared for the wicked: He that shall turne, and do good works, shall be pardoned, God is gracious and mercifull to the penitent. Knowest thou not that the Kingdome of Heaven, and of Earth is Gods? that he chastiseth and pardoneth whom it pleaseth him? and that he is Omnipotent? Oh Prophet! afflict not thy selfe, to behold them running to impietie; that say with the mouth, we believe, and have no faith in their hearts; neither for them that Judaize, and hearken to the lies of their Doctors, to relate

them to others; they pervert the language of the Old Testament, and say; If you be instructed in those precepts, you ought to observe them, if they instruct you not in them, take heed to your selves. Such as make use of the name of God, to move the people to sedition, are without faith, God will not purifie their hearts, they shall have in this world shame upon the forehead, and feel in the other extream torments. They listen to blasphemies, and eat what is prohibited; If they repaire to thee, and submit themselves to thy judgement, judge their controversie with equity, converse not with them; if thou depart from their company, they shall not hurt thee, if thou giveſt judgement between them, Judge with equitie, God loveth the Just: How shall they submit to thy judgement, seeing they have the Old Testament, which containeth the Commandments of God? They will not execute thy Judgment, neither believe in the Old Testament, wherein is the guide of the right way, and a light to the Prophets, to judge the differences arising among true believers, among Jews; their Doctors, and their Priests, who study the Scripture, and are witnesses that it containeth the truth, fear not the world, but dread me; sell not, neither exchange my Commandments for any price. Such as judge not conformably to the Law of God, are Infidels; We have ordained the *Talio*, man for man, an eye for an eye, a nose for a nose, an eare for an eare, a tooth for a tooth, a wound for a wound; he that shall observe it, shall do well, and such as shall not judge conformably to the Law of God are unjust. We sent after many Prophets, Jesus the Sonne of *Mary*, who confirmed the ancient Scriptures, to him we gave the Gospel, full of light, to conduct the people to the right way, with a confirmation of the Old Testament, a guide and instruction for the righteous. They that follow the Gospel, ought to judge as it is commanded in the Gospel; such as judge not conformably to what God hath taught them, are disobedient to his divine Majesty. To thee have we sent the Book that containeth the truth, and confirmeth the ancient Scriptures, determine the differences that shall arise among the people,

people, as I have inſpired thee, and follow not the appetite of men that will abjure the truth which I have taught thee. We have inſtructed all of you in a Law, and aſſured meanes to lead you into the way of Salvation; you ſhould all have been of one and the ſame Religion, had it ſo pleaſed God; he hoth done this to prove you; Doe good, and know, that you all ſhall be aſſembled before him, and he ſhall reſolve the doubts that are among you. If thou judgeſt the differences that are among them, judge conformably to what hath been inſpired into thee, and follow not their appetites; be carefull they ſeduce thee not, and move thee to doubt many things that God hath taught thee; if they diſobey his Commandments, know, he will ſeverely puniſh them, becauſe of the enormity of their crimes. The greateſt part of the world are impious; Do they affect the Judgment of the Ignorant? What better Judge for the good, is there then God? Oh ye that believe! obey not the Jews, nor the Chriſtians, they mutually obey each other in their impietie, he that ſhall obey them, ſhall be like unto them, God guideth not the unjuſt. Thou ſeeſt ſuch as are unſtable in their Faith, flock to them, and ſay, they fear a change of times, but God ſhall give advantage and victory to his Prophet, and they ſhall repent to have concealed in their mindes the Miracles of his divine Majeſtie. What will they alleadge for excuſe, who ſwore by the name of God, exactly to obſerve their Religion, and to be with you? Their good works ſhall be unprofitable, and they in the number of the Damned. Oh ye that believe! if you abandon your faith, God will put others in your place, that ſhall love him, and he them, and this to your great ignominie, and the advantage of converted Infidels, that ſhall fight without fear, for his Law: Thus God beſtoweth his grace, as he ſeeth good, he is liberall, and Omniſcient. You ought certainly to obey God, and his Prophet, his Apoſtle; they who believe in God, that make their prayers at the time appointed, pay tithes, and are in the protection of God and his Prophet, ſhall be beloved of his divine Majeſtie, and be victorious. Oh ye true believers! obey

See *Gelaldin.*

not such as scoffe at your Religion, who have knowledge of the written Law; obey not Infidels, and if you are good men, fear God; obey not them that deride your prayers, it is the action of those that are unwise. Oh ye that understand the written Law! will you not abhorre me, if I believe not in God, in what he hath inspired into me, and into them that preceded me? The greatest part of you are wicked. Say to them, did I instruct you to do evill, when I preached to you the effect of Gods mercy? Those whom he curseth, against whom he is incensed, whom he hath metamorphised into Apes, and Swine, and who have adored Idols, shall be confined in the fire of Hell, they are in a very evill way. When they come to thee, they will say, they believe in the Law of God, they will enter thine house with impiety, and goe forth in the like manner, but God knoweth what they conceale in their heart: Thou shalt see many of them embrace Paganisme, follow a lye, eat what is forbidden, and this to displease their Doctors, and Priests, who have forbidden them to speak lies, and eat meats that are unclean. The Jews said, the hand of God is shut, contrariwise, it is their hand that is shut, and they shall be accursed by reason of their discourse: certainly the hands of God are open, and he doth good to whom he pleaseth: Many amongst them, through impietie, and disobedience, alter what is in the Scripture; but we have cast among them hatred, and horror, even to the day of Judgment, God hath extinguished the fire which they had kindled, to make war against the righteous; they endeavour to pollute the earth, but God detesteth such as cause disorder; he remitteth their sinnes that know the Scripture, believe in his Law, and flie impiety, they shall enter Paradise, that is full of delights. They have read the Old Testament, the Gospel, and all Scriptures, they enjoyed abundance of all good things; nevertheless many have disobeyed the Commandments of God. Oh Prophet! preach what God hath taught thee; whether thou dost preach it, or doest not, he will defend thee from the malice of men, he abhorreth Infidels. Oh ye that know the written Law! if you observe not the Old Testament, the Gospel, and Scriptures

tures which God hath sent you, you shall be without merit. Many of them through impiety and ignorance, pervert what is contained in the Scripture; afflict not thy selfe with the actions of the impious. The Jews, Samaritans, Christians, all that shall have believed in God, the Resurrection of the dead, and have done good works, shall be exempt from affliction, there is nothing for them to feare at the day of Judgment. We received of the Children of Israel a promise, to believe in our Prophets, and Apostles; Yet have they slandred many, and slain such as would not follow their appetites: they believed there was no punishment for their crimes, and became deafe, and blinde; After this, God pardoned them, nevertheless, they returned in their sinne, and are again become deaf, and blinde; God beholdeth all their deportments. Certainly, they who affirme the Messiah, the Son of *Mary*, to be God, are impious; the Messiah commanded the Children of Israel to worship God, his and their Lord; the entrance into Paradise is forbidden to him that shall say, God hath a companion equall to him, Hell shall be his habitation, and the unjust shall finde none to protect them at the day of judgment. Such as affirm there are three Gods, are impious: there is but one God; if they desist not from such discourse, they shall burn in the fire of Hell; if they turn, and implore pardon of God, he will be to them gracious and merciful. The *Messiah*, the Son of *Mary*, is a Prophet, and Apostle of God, like to the Prophets that came before him; his Mother is holy, and both of them did eat and drink. Consider how I manifest my unite to Infidels; how they blaspheme, and depart from the Truth; say to them, Will you worship instead of God, what can neither benefit, nor hurt you? God understandeth and knoweth all things. O ye that have knowledg of the written Law! speak of your Religion with reverence, and follow not the appetites of such as go astray, and walk in an evil way. The Infidels were accursed by the tongue of *David*, and of *Messiah*, the Son of *Mary*, because of their disobedience; they abstain not from things that are not approved; they do them, and through obstinacy will continue them.

See *Kitab el tenoir*.

Thou shalt see many of the Inhabitants of *Mecca* adhere to them, by reason of the sin they conceal in their hearts. God assuredly will be incensed against them, and they shall be confined eternally in the torments of Hell. If they had believed in God, in his Prophet, and the Scriptures, they had not obeyed Infidels, but many of them are impious. Thou shalt finde the Jews, and Inhabitants of *Mecca*, who believe in many Gods, to be very great enemies to the faithful, and the Christians to have a great inclination, and amity towards the True-believers; for that they have Priests, and Religious, that are humble, who have eyes full of tears, when they hear mention of the Doctrine which God hath inspired into thee, because of their knowledg of the Truth, and say, Lord, We believe in thy Law, write us in the number of them that profess thy Unity, who hindreth us to believe in God, and the Truth wherein we have been instructed? We desire with passion, O Lord, to be in the number of the just. God shall hearken to their prayer, and pardon them; he shall open to them the gate of Paradise, wherein is the reward of the righteous, and the Infidels shal inhabit the abyss of Hell. Oh ye who are True-believers! inhibit not the eating of what God hath permited, offend not God, he abhorreth them that offend him, eat of the meats that are lawfull for you, and have his fear before your eyes, he will not chastise you for what you have spoken at randome, contrary to your faith, without design of offending him, but he shall punish you for your oaths, if you observe them not; the satisfaction of an oath not accomplished, is to give food to ten poore of your Religion, and to cloath them, or to enfranchise a slave that is a True-believer; he that is destitute of means to perform this, shall fast three dayes immediately succeeding, such is the satisfaction of a not-accomplished oath; keep exactly your faith, so doth God teach you his Commandments, you will, peradventure, give him thanks. Oh ye that believe in God! Wine, Games of hazard, Idols, Lots, and divinations are abominations, and filthie practises of the Devill, depart from him, perhaps you will be righteous. The Devill desireth to sow among you dissention,

sention, and horrour, through wine, and games of hazard, to choak your remembrance of God, and of praying to him; abandon wine, and games of hazard, be obedient to God, and the Prophet, his Apostle, and take heed to your selves; If you disobey God, know, that the Prophet is obliged only to preach publiquely the word of his divine Majesty; the True-believers, and the righteous have not provoked God in drinking wine, and playing at games of hazard, before they were prohibited, they will abstaine for the future, and performe good works, God loveth thē that do good. Oh ye that believe! God proveth you by one thing, to wit, by hunting, whether you take the game with your hands, or coursing on horse-back, to discerne them among you that fear him, and believe in his Law; whosoever shall offend him, shall be severely punished. Oh ye that believe! kill not your game, during the time of your pilgrimage to *Mecca*; whosoever shall kill of deliberate purpose, shall be judged, as if he had slain his Neighbours beast, he shall be judged by one among you, and be condemned to offer a present at the Temple of *Mecca*, or to give food to the poor, or to fast, or performe somewhat of like nature, for the expiation of his errour; if he have repentance in his minde, God will pardon what is past; if he return in his sin, God will be avenged on him, he is omnipotent, and avengfull. It is permitted that you fish, and eat of fish during your Pilgrimage, but hunting by land is absolutely forbidden in this voyage; fear God, you shall all one day be assembled before him to be judged, he hath appointed the moneth of Pilgrimage, he hath established the Temple of *Mecca* for the devotion of the people, and hath forbidden to give impediment to such as bring thither oblations, and those that assume* Collers, to the end, you may learne to understand that he knoweth all things both in Heaven, and Earth, and that he is Omnipotent. Know ye, that he is grievous in his chastisements, and gracious and mercifull: The Prophet is obliged but to preach his Commandments, he knoweth all that you conceale in your hearts, and whatever you make manifest: Evill must not be equall to good, notwithstanding it be

* The ancient *Arabians* put upon their necks the leaves of trees, in devotion, when they arrived at *Mecca*. See *Kitab el tenoir*.

be pleasing to you: Oh ye that are wise! have the fear of God before your eyes, peradventure you shall be happy. Oh ye believers! desire not the knowledge of all things, you will afflict your selves; be not curious to know at what time the *Alcoran* was sent from Heaven, God pardoneth your former curiosity; your Predecessours were alike curious, and in the number of unbelievers. God hath commanded nothing touching * the she Camell, whose ear is slit, neither that which is at liberty in the field, neither concerning the Ewe that hath brought forth seven Lambs, neither the Camell, of whom have issued ten Camels, but the wicked invent blasphemies against his divine Majestie, and are unwise; When it was said to them come, and observe what God hath taught his Prophet, they replyed, it sufficed them to follow what their fathers had observed, notwithstanding their fathers were ignorant and erroneous. Oh ye believers! be carefull of your selves, such as be in errour shall not hurt you; if you follow the right way, all of you shall one day be assembled before God, who shall discover all your works, and reward you according to your merits. Oh ye believers! make your Testament, when your death approacheth, and take two witnesses of your own Religion, that are honest men; If you are in a journey, and sickness surprize you, you shall take two witnesses, such as you shall meet with, to serve your testament, and having prayed, shall deliver to them your will. If you doubt their integrity, cause them sweare to be faithfull in their testimonies, and not give themselves to be corrupted by your kindred. Conceale not your testimony, lest you be in the number of sinners. If you discover those two witnesses to have erred in their testimonie, substitute two other in their place, although they partake in your succession, and take oath of them to be more veritable in their dispositions, then the two others, otherwise they will offend God, and be numbred with the unjust. It is better to speak Truth, then to be in fear, lest your falshood be detected; fear God, and hearken to his Commandments, he guideth not them that disobey him. He shall one day assemble his Prophets and Apostles,

and

* These are the Ceremonie of the ancient *Arabians*, which *Mahomet* renounceth. See *Kitab el tenar.*

and say unto them, what did you answer, being questioned concerning my unity? they shall reply, Lord, we are ignorant, thou alone knowest all things. He shall say to Jesus, Oh Jesus, Sonne of *Mary*, remember thou my grace towards thee, and thy mother, I strengthned thee with the Holy Ghost; Thou spakest in thy Cradle, as a man of forty or fifty yeares, thee did I instruct in Scripture and knowledge, the Old Testament, and the Gospel; Thou didst forme of earth the figure of a Bird, didst breath upon it, and it did flie, thou didst cure the borne-blinde, and the leprous, didst revive the dead, I delivered thee from the Jewes, when thou didst preach to them my Commandments, and wroughtest miracles, which the wicked affirmed to be magick, and inchantment. Remember, how thou didst command thy Apostles to believe in me, and obey my Prophet, and how they said, we believe in one sole God, be thou witnesse that we entirely resign our selves to the will of God. Remember * thou, that the Apostles said, Oh Jesus, Sonne of *Mary*, can thy Lord send us from Heaven a Table covered with meats to satisfie us? Jesus answered them, Fear God, if you believe in his Law; they said, we have an appetite, and desire to eat of the food of Heaven, for the repose of our hearts, and to know if thou speakest the truth, of which we shall be witnesses. Then said he, Oh God my Lord, cause to descend upon us from Heaven a Table covered with meat, this day shall be celebrated by us and them that shall succeed, this shall be a sign of thy omnipotency; enrich us with thy grace, thou possessest all treasure. God said to him, I will cause to descend from Heaven the food which thou desirest, and whosoever shall be impious, shall be punished with torments, that no man yet hath suffered. He shall say at the day of Judgment, oh Jesus, Sonne of *Mary*! didst thou enjoyne the people to worship thee, and thy mother, as two Gods? Jesus shall answer, praysed be thy name; I will take heed of speaking what is not, thou knowest if I have said it, thou art omniscient, thou knowest what is in my soul, and I have no knowledge of what is in thee; I delivered nothing but what thou didst command me

* O Mahomet.

to

to speak: to wit, Worship God your Lord, and mine, I am witnesse from the time that I was in the world, untill thou didst cause me to dye; thou didst observe the deportments of the people, thou seest all; if thou chastisest men, they are thy Creatures; if thou dost pardon them, thou art omnipotent and wise. Then shall God say, this day shall good works be profitable to the righteous, they shall enter into Paradise, wherein flow many rivers, there shall they dwell eternally, with my grace, in exceeding great felicitie; the Kingdome of Heaven, of Earth is Gods, he is Omnipotent.

CHAP. VI.

The Chapter of Gratifications, containing an hundred sixtie and fifteen verses, written at Medina.

Gelaldin justifieth this Chapter of Animals.

See *Gelaldin.*

IN the name of God, gracious and mercifull: Prayse be to God the Creator of Heaven, of Earth, of darknesse, and of light; such as believe not in their Lord are in errour. He it is that created you of the dust of the Earth, and appointed a prefixed time for your death, and resurrection; nevertheless you doubt, he is God in Heaven and in Earth, he understandeth the secrets of your hearts, and whatsoever you make manifest; he knoweth the good and evill that you commit, that his Commandments have been taught the Inhabitants of *Mecca*, and that they have abjured them; they opposed the revealed Truth, but shall be chastised for their contempt. They consider not how much people we have destroyed, in past ages; we gave them places to dwell in, more

See *Gelaldin.*

strong and spacious then those which you inhabit, sent them about of raine, caused fountaines to flow in the places of their habitation; after this did we extirpate them, by reason of their sinnes, and established in their place a new people. We have sent to thee the Scripture, written in Vellam, the unbelievers have handled it with their hands, yet say, it is evident sorcerie and inchantment, that they will not believe therein,

therein, unleſs they ſee an Angel deſcend to confirm it. Should we have ſent an Angel, they had periſhed by his preſence unleſs we had ſent him under the Figure of a man, like unto them, and cloathed as they are. They derided the Prophets, and Apoſtles, thy Predeceſſors; deriſion is fallen upon ſuch as contemned them. Say to them, go through the world, and conſider the end of them that abjure the Law of God; ſay to them, to whom appertaineth whatſoever is in heaven and earth? it is Gods. He will imploy his mercy to ſave you; doubtleſs he will aſſemble all of you at the day of Judgement. Nevertheleſs Infidels believe not in his Unity; they conſider not, that whatſoever moveth by night, and by day, and whatſoever is in the world, belongeth to his Divine Majeſty, who underſtandeth and knoweth all things. Say to them, require you other protection then that of God the Omnipotent, Creator of heaven and earth, who nouriſheth all things, is nouriſhed by none? Say to them, I have received a command to embrace the Law of Salvation. Be not ye in number of unbelievers; I fear to diſobey my Lord, and fear the torments prepared for the wicked at the day of Judgement; he that ſhall deliver himſelf, ſhall enjoy the grace of God, which is ſupream felicity: If God wil puniſh you, none ſhal deliver you from his puniſhment; if his Will is to do good to you, he is Omnipotent, always victorious, and hath all power over his Creatures; he is moſt wiſe and Omniſcient. Say to them, What better teſtimony is there in the world then that of God? Say to them, He ſhall teſtifie between you and me, to whom he hath inſpired the *Alcoran* to inſtruct you: VVill any among you that ſhall learn it, ſay there is any other God, but God; I will not ſay ſo; there is but one God, and I am innocent from the ſin you commit, in aſſociating him with a companion equal to him; many of them that underſtand the written Law, have knowledge of the truth of the *Alcoran*; their children alſo know it, but ſuch as forſake their own ſouls, will not believe in God. VVho more unjuſt, then he that blaſphemeth againſt God and his Commandments? Certainly the wicked ſhall be miſerable; I will aſſemble all of them, and ſay, where are the gods which you did aſſociate with God? They ſhall have

have none other excuſe, but to ſay, by God, Lord, we were of the number of Idolaters. Conſider how they will lie, and diſavow their blaſphemies: ſome there be among them that hearken to thee, we have hardened their hearts, they will not learn the *Alcoran*, becauſe their ears are ſtopped. When they ſhall hear related all the miracles of the world, and ſhall ſee them with their eyes, they will not believe untill they have diſputed againſt thee. The wicked ſay the *Alcoran* is but a lie, and Fable of Antiquity; they forbid the people to believe it, and contemne it; certainly they deſtroy their ſouls, and know it not; thou ſhalt ſee when they ſhall be detained in the fire of hell, they will ſay, would to God I might return into the world, I would obey the Commandments of his divine Majeſtie, and be in the number of true believers. They knew the truth, but concealed it; ſhould they returne into the world, they would return to their impiety, they are liars. They affirm, there is none other life then that of the world, neither any reſurrection; when they ſhall be before God, they ſhall acknowledge their errors, he ſhall cauſe them to feel the chaſtiſements due to their blaſphemies. Such as believe not in the reſurrection, are wretched men, they ſhall be afflicted for their ſins at the hour when ever death ſhall ſurprize them; they ſhall bear on their back the burthen of their crimes, and avouch the life of this world to be but deceit and vanity, and the life of the other to be full of felicity for the righteous; nevertheleſs the wicked are not converted. I know thou wilt be incenſed againſt ſuch as ſhall ſay, they deſire to obey thee, and ſhall renounce thy Doctrin; they that contemn the Commandments of God are impious, they have belied the Prophets thy Predeceſſors; the Prophets endured their lies, and were patient, untill we deſtroyed them; God declineth not what he hath promiſed. Thou knoweſt what the Prophets foretold: if men abandon thee, canſt thou covet to continue on earth (to inſtruct them) and to be in heaven at the ſame time, to cauſe prodigies appear (teſtimonies of thy miſſion.) Had it ſo pleaſed God, he had brought them all into the right way, nor had they been in the number of the ignorant. Certainly he heareth

O *Mahomet.*

See *Gelaldin.*

the

the prayers of the righteous, that hearken to his word; he will give resurrection to the dead, and assemble them to receive recompence according to their merits. They have said, we believe not in the Prophet, if he shew not to us some miracle from his Lord: say unto them, God hath shewed you many miracles, but most of you do not understand them; the beasts that walk upon the Earth, and the birds that flie in the Aire, are in the number of his creatures: We have not omitted to write any thing that is written in the Book kept in heaven; all men shall one day appear before God, such as shall not have believed in his Law, shall be deaf and dumb, and inhabit darkness: God misleadeth whom it pleaseth him, and guideth in the right way whom he seeth good. Say unto them, have you felt the punishment of God? Have you had knowledge of the day of Judgement? Will you invoke any but God, if you be good men? If you implore him, he will deliver you from the evils that you fear; and if it please him, you shall abandon the Idols, which with unbelievers you adore. We sent our Prophets to them that were before you, when they contemned them, we sent afflictions to procure their conversion, which had not been done without the miseries that we brought upon them. Nevertheless their heart is hardned, the devill caused them to finde disobedience more advantageous, and they forgat what was taught them. When we opened the gate of happiness, they exceedingly rejoyced, and were ingratefull; but, when they thought least of it, they were chastised, became desperate, and were extirpated for the great glory of God; Lord of the Universs, say unto them, if God rendred you deaf, blinde, and ignorant, what other god then God shall restore your sight, hearing, and knowledg? Consider how I manifest my Unity; O *Mahomet*, nevertheless they will not believe it: say unto them, have you had a sense of the scourge of God secretly and publikely? Hath God condemned any but the wicked? He sent not the Prophets and Apostles, but to proclaim the felicity of Paradise, and preach the torments of hell: He that shall believe, and do good works, shal be exempt from fear at the day of Judgment, and unbelievers shal be punished, because of their disobedience.

Say,

Say unto them, I told you not that I had in my power all the treasures of God, neither that I had knowledge of the future, and past; nor do affirm, that I am an Angel, I only act what hath been inspired into me; is the blinde like to him that seeth clearly? Consider what I say. I preach not the day of Judgement but to such as apprehend it, they shall finde none other then God to protect them; peradventure they will fear his divine Majesty. Molest not them that pray unto God evening and morning, and that desire to see his face, thou shalt not be accomptable for their actions, neither shall they give accompt of what thou dost; if thou disturbest them, thou shalt be in the number of the unjust. VVe have proved men by one another; they have said among them with derision, behold those among us, to whom God hath given his graces: doth God not know them that acknowledg his benefits? Salute with affection true believers, when they come to visite thee; God loveth civility, clemency, and humanity, and will pardon him among you, that shall offend him through ignorance, that shall repent of his error, and do good works, he is benigne and mercifull. Thus do I recount the graces of God, and discover the way of sinners; Say unto them, I am forbidden to worship what you adore, lest I should go astray from the right way. I have received from God a light, which yee have contemned; God is Judge of all things, judgeth with truth, and is most just in his Judgements. I cannot forthwith give you a sight of the torments of hell, neither of the chastisement of God, which you with so much instance require; this dependeth on his divine Majesty; had I this power, our difference would be soon at a period. God knoweth the unjust, in his power are the keyes of the future, none knoweth but he; he knoweth whatsoever is in the earth, and the sea, the number of the leaves that fall from the trees, and of the atomes that are in the darkness of the earth. There is nothing dry or green in the earth, that is not written in the Book of Light. He it is that causeth you to die in the night, and knoweth the good and evill that you have committed by day; he shall cause you to rise again at the day nominated; you all shall appear before him, he shall give you know-

The poor.

See *Celaldin.*

knowledge of your sins, and shall chastise you after your demerits; he is alwayes victorious and omnipotent. He shall send to observe your actions; and when you shall arrive at the hour of death, he shall dispatch his messengers, who shall not faile to execute his commands; the people shall repair to him, as to their Lord, he is extreamly exact to keep account. Say unto them, he shall deliver you from the darkness of the sea, and of the earth; when you shall in secret, or publikely invoke him; if he deliver me, I will return him thanks for his grace: Say unto them, God can deliver you from darkness, and all other afflictions; yet say you, he hath a companion associate with him; Say unto them, we can send punishments from above, and from below; he is able to disunite, and cause you to tast a thousand miseries, which you shall bring upon each other. Consider how I shew them the effects of my Omnipotencie; they will peradventure comprehend my sayings: Those of thy Nations have rejected them, notwithstanding they are most true: say unto them, I am not your Tutor; every thing hath its time, you shall hereafter understand the truth. Depart from them that speak of our Law with contempt, untill he speak otherwise; the devill would induce thee to forget my Commandments, and cause thee to sit down with the unjust: the true believers shall not regard their discourse, neither cease to admonish them, peradventure they will be converted. Depart thou from such as sport and mock at their Religion, the wealth of this world rendreth them haughty; declare, they shall be severely punished; none is able to protect or hear them but God, no ransom is able to deliver them; they shall finde the good and evill that they have committed, shall drink a liquor extreamly cold, and endure grievous torments, because of their impiety; say unto them, shall we worship instead of God, what can neither benefit nor hurt us? Shall we return on our steps to our sins, having been guided by his divine Majesty, like unto him whom the devill hath seduced? He left him dismaid, and astonished in the midst of his voyage, having forsaken his companions, that shewed him the right way. God guideth men to the way of salvation. I will wholly resign my self to the

pleasure of his divine Majesty: Make your prayers at the time appointed, and pay tithes, you all shall appear before God at the day of Judgment, to give account of your actions. He it is that created heaven and earth. Remember thou the day wherein he said, Be thou, and every thing was: he shall reign, and at that day command an Angel to sound the Trumpet, to call to universall Judgment, the living and the dead. He knoweth the future, present, and past; is most wise, and nothing is hidden from him. Remember thou that *Abraham* said to his father* *Azer*, wherefore do you worship Idols instead of God? I perceive your family to be in manifest error: God shewed to *Abraham* the Kingdom of heaven, and of earth, and he was in the number of the blessed. *Abraham* seeing by night a most clear Star, asked in himself, if it were his God; no, replyed he to himself, my God doth not rise and set; seeing the Moone to arise, he demanded if that were his God; no, said he to himself, certainly God will not guide me to be of them that are erronious: when he beheld the Sun rising, he likewise asked, if that were his God; and when he saw it set, he said to his people, I am innocent of the sin which you commit, in adoring many gods, I wholly commend my self to his Will, who created heaven and earth, and profes his Unity: His people would dispute against him; he said to them, will you dispute against me concerning the Unity of God, who hath instructed me in the right way? I fear not your Idols, my God doth what pleaseth him, and knoweth all things, will you not consider it? How shall I fear your Idols, since you are not afraid to affirm, that God hath companions equall to him, which you have no reason to adore? If you understand the truth, who is more true, you, or I? Such as believe in God, and shall not cover the truth with a lie, shall be delivered from the torments of hell, and conducted into the way of salvation. We instructed *Abraham* with reasons to dispute against his people; I give knowledge to whom I see good, and exalt whom I please. Thy Lord, O *Abraham*, seeth and knoweth all things; we gave to *Abraham*, *Isaac*, and *Jacob* his sons; we before instructed *Noah* and his lineage in the right way; we taught it *David*, *Salomon*, *Job*,

*The *Arabians* say, *Azer* is *Abrahams* surname, and that his father was called *Terec Azer*.

Job, *Joseph*, *Moses*, *Aaron*, *Zachary*, St. *John*, *Jesus* the Son of *Mary*, *Eliah*, *Ismael*, *Joshuah*, *Jonas*, & *Lot*; we gratified them above the residue of the world; we elected their Fathers, Brothers, and Progenie, and guided them in the right way: Thus God guideth whom he seeth good: Men before adored Idols, and believed there were many gods, nevertheless he blotted out their past errors, when they were converted. If they slander them that have knowledge of the Scriptures, and of Prophesies, will give power over their persons to men that shall mislead them with the Infidels: Those whom God guideth, believe in the Unity of his divine Majesty. Say unto them, I require no reward for having preached to you the *Alcoran*, he teacheth to all the world the Commandments of God. The Jews have not honoured him as was their duty; they understood not his graces, when they said, he hath instructed the people in nothing that is profitable. Say unto them, who gave the Tables unto *Moses*? who instructed him in the Scripture, which they have written in Vellam, to guide and illuminate the people? They have published what pleased them, and have concealed much; they shall learn in the *Alcoran* what they know not, and what their fathers understood not: Say to them, God after that left them obstinate, and amazed in their errors. VVe have sent from heaven that Book full of blessedness, it confirmeth the Scriptures that were sent before it, to the end thou maist instruct the people of *Mecca*, them that inhabit about that City, and the rest of the world. Such as shall believe in the day of Judgment, believe in what is written in this Book, and shall pray to God to deliver them from the torments of hell: VVho is more unjust, then he that blasphemeth against God? that saith, God hath inspired into him what he uttereth, notwithstanding he hath received no inspiration from his Divine Majestie. VVho more unjust, then he that saith, he will cause to discend from heaven, things like to those which God inspired into his Prophets? VVhen thou shalt see the wicked at the point of death, and the Angels stretching forth their hands to take their souls: say unto them, This day the torments of hell shall be the punishment of the blasphemies that yee have

vomited against God, and your disobedience to his Commandments. God shall say to them, you are come before us without riches, and children, naked as you were created, and have cast behind your backs the instructions which we gave you; I see not with you the Idols you adored; you are separated from each other, and have forsaken them, that you estemed on earth, should have been your protectors; God separateth the good from the wicked, as the corn from the ear, and the stone from the Date: He causeth the living to spring from the dead, and the dead from the living: behold the works of God; why will you depart from his Law? He divideth the morning from darkness, hath established night for the repose of men, and the Sun and Moone to compute ages, years, moneths, and seasons; such are the effects of Gods power, he is Omnipotent, and knoweth all things. He it is that created the Stars to give you light, and guide you in the obscurity of the earth and sea; he gratifieth with his grace, such as learn his Commandments. He it is that created you of one sole person, that gave you the earth to inhabit, and preserveth you in the world, he hath conferred his grace on such as have obeyed his Commandments, hath made raine to descend from heaven, and caused the earth to produce divers sorts of herbs, green things, and corn; he hath caused the Date to spring forth, and the Palme tree, with gardens enriched with Grapes, Olives, Pomgranets, and many fruits alike, and different. Consider how fruits encrease and multiply; this serveth for instruction of Gods Unity, to them that have his fear before their eyes: the Infidels have adored the devill, with God, who created them, and said, that God hath sons and daughters, such is their ignorance; praised be God, he created heaven and earth; how shall he have a son, who hath no wives? He created and knoweth all things, he is your God, and your Lord, there is none other God but he; worship him, he conserveth all things, he is seen of no man, and beholdeth all things, he is benigne, and nothing is concealed from him. O people, there is come to you a light from your Lord to conduct you, he that seeth clearly shall receive advantage; and he that shall be blinde, shall continue his misery;

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I am your Tutor, neither obſerve I what you do; Thus do I declare the myſteries of my Law, the wicked ſhall in the end confeſſe that thou haſt taught my Commandments to ſuch as inclined to learne them. Act what thy Lord hath inſpired into thee, there is no God but he; ſeparate thy ſelfe from the ſociety of unbelievers; Had it pleaſed God, they had not diſobeyed his Commandments, thou art not their Tutor, injure not them that worſhip Idols, they injure God through malice and ignorance, every man eſteemeth what he hath done, and pleaſeth himſelfe in his opinion. Certainly they ſhall all be aſſembled at the day of Judgment, and be chaſtiſed after their demerits. They have ſworne by the name of God to fight for the faith, if ſome miracle appeare to inſtruct them; miracles proceed from God, they know not the time wherein he will make them to appear; although they ſhould ſee miracles, they will not be converted. I will overturne their hearts, blinde their ſight, and they ſhall never be converted, I will leave them in their errors, and diſobedience, with contempt and confuſion. If we ſhould ſend to them Angels, ſhould the dead come and ſpeak to them, and ſhould we bring about them all the witneſſes of the world, they ſhall not believe, if it ſo pleaſe God, moſt of them are ignorant; we have allotted an enemy to each Prophet; as the Devill is an enemy to men, he tempteth them with the ornament of his diſcourſes, to render them proud. If it had pleaſed thy Lord, they had wanted that power; depart thou from unbelievers, and their blaſphemies, and incline not to their will; they ſhall finde no advantage in their impiety. Doe you deſire another Judge then God, who hath ſent to you the Book that diſtinguiſheth good from evill? Such as know the Scripture are not ignorant that this Book was ſent from God, and containeth the Truth; Be not thou in the number of them that doubt, the word of God exactly cometh to paſſe, no man can hinder its effects, God underſtandeth and knoweth all things. If thou incline to the will of moſt men, they will ſeduce thee, they believe but their own opinions, and are lyars. Thy Lord knoweth them that erre, and ſuch as follow

the right way. Eat what shall be slain in pronouncing the name of God; they taught you what was forbidden, eate not, unlesse constrained through necessity: Many erre from the right way, and pursue their own appetites, and ignorance, God beholdeth them that offend him; flie publique and secret sinne, sinners shall be severely chastised; eat not of what is not let-bloud in pronouncing the name of God, lest you disobey his Commandments. The Devils will tempt them that serve them, they will perswade unbelievers to dispute against you; if you incline to them, you shall be Infidels as they are. I raised again many of them that were dead through their sinnes, I converted them, and gave them a light to illuminate them, in the darknesse, wherein Infidels shall dwell for ever, because they delight in their disobedience: Thus will I place in every City, leaders, that shall seduce the wicked, and themselves, but shall not understand it: When they beheld any sign (of the truth of the Prophet) appeare; they said, they will not believe in him, unlesse he were accompanied with the vertues, and merits of other Prophets; God maketh choyce of them on whom he conferreth the grace of prophecie, he shall chastise such as discourse in that manner, with ignominie in this world, and they shall feel in the other great torments, by reason of their impietie. God rejoyceth the hearts of them that he inclineth to lead into the way of Salvation, and punisheth them that digresse from the right path; his wrath fell upon the Infidels so soon as he ascended into Heaven. The way thou followest is the right way; we have recompensed such as have understanding to profit, they shall be happy, God shall be their protector, because of their good works. Remember thou the day wherein we shall assemble the people, and when it shall be said to the Devils, Oh ye bands of Devils! wherefore are you risen against men? The chiefe of those men that shall have obeyed them, shall answer, Lord, suffer us to be revenged on each other, and let each command in his turne; Oh Lord, teach us the prefixed time that thou hast appointed to our miseries: The Angels shall answer, Hell shall be your habitation, you shall there remaine

See *Gelaldin.*

maine eternally, and so long as it shall please God: Your Lord is most wise, and omniscient; the wicked shall obey the wicked, because of their sinnes. Oh ye Bands of men and Devils! have you not seen my Prophets, and Apostles of your owne Nation, who have given you to see Miracles? who have preached my Commandments, and the day of Judgment? They shall answer, they have seen the Prophets, and Apostles, but that the life of the world rendred them proud, and shall confesse themselves to have been wicked. God shall not destroy *Mecca* for the injustice therein committed, untill he hath sent an Apostle to the Inhabitants, to teach them his Commandments; every one shall be punished according to his works, thy Lord knoweth whatsoever is done in the world. He hath no need of his people, he is altogether mercifull, he can destroy you if it please him, and establish in your place another people, as he hath established you in the place of your predecessors. If you be not converted, you shall not escape the torments of Hell; Say unto them, do as you understand him, I will comport my selfe, as I shall apprehend him; you shall in the end understand who shall have the good part in the other world. None shall give succour to Idolaters, they offer to their Idols of the fruits that God hath created, and say, (following their thoughts) behold our God! Such sacrifices ascend not to God, their Idolatrie hath induced many of them to sacrifice their own Children to their false Gods, they have destroyed them, and were ensnared in their Religion; which they had not done, had it so pleased God; Separate thy selfe from them and their blasphemies, they have said, that the fruits of the earth, and the benefits of God were uncleane, and would not eat of them. God giveth food but to those whom he is pleased to gratifie. They have prohibited to ride on some beasts that God gave them, and slew them for food, without pronouncing the name of his divine Majestie, which is a great sinne, but they shall be punished according to their demerits. They have said it is lawfull for men to eat what is in the bellies of beasts, and that it is unlawfull for their wives, and when they had slain

them, they did eat for company; but God shall chastise them for their discourse, he is most wise, and Omniscient. Such as slay their Children are wretched men, fooles and ignorant, they have forbidden to eat the good things that God hath given them, to blaspheme, and are gone astray from the right way. It is God who created the gardens full of fruits, and hearbs of divers colours, with Olives, Pomegranets, and other fruits alike, and different: Eat of the fruits of the Earth: Pay the dues appointed when you reap, and dispense not your substance lightly; God abhorreth prodigals: Of clean beasts, some there be that have borne the burden, and others that are young, and have not borne it; Eat what God hath given you, and follow not the foot-steps of the Devill, he is your open enemie. Say unto them, behold eight paire of beasts, *viz.* two paire of Weathers, two of Ewes, two of Camels, and two paire of Cowes, of which is it permitted, or forbidden you to eat? Is it lawfull for you to eat the males, or females? Which are those that God hath forbidden you? Who is more wicked then he that blasphemeth, to seduce from the right way the people that are ignorant? God guideth not the unjust; Say unto them, In all that God hath inspired into me, I finde not that it is prohibited to eat of those beasts, except they die of some disease, and if they be slain without pronouncing the name of God. The flesh of Swine is forbidden you; if you eat of it, you incurre the wrath of God; If any one be in necessity, and eateth without designe to provoke God, he shall finde God gracious and mercifull. We forbad the Jews to eat of beasts whose feet were cloven, and of the fat of beasts, except of such as is interlarded in the flesh, the entrails and the bones. We enjoyned this prohibition by reason of their sinne, and we are veritable in our words, and exact in our promises: If they slander thee, Say unto them, the mercy of God is great, and the wicked shall not avoid the punishment of their crimes. The Infidels have said, had it pleased God, we had not been unbelievers, neither our fathers also, and nothing had been prohibited. Their predecessors spake as they, untill they felt

See *Kitab el tenoir.*

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the punishment of their sins. Say unto them, Are you assured that God is content with your proceeding? Tell us, whence ariseth this assurance? You, in this, follow but your opinion, you are but lyers, Gods providence is great; he had guided all of you in the right way, had it so pleased him. Cause them come before us, who said, It is unlawful to eat of clean Beasts; were they present when God made the Prohibition? If they say they were present, say not as they, Neither follow the appetites of blasphemous Infidels, who believe not in the end of the word, and worship many Gods. Say unto them, Come, I will instruct you what is by God forbidden to be eaten; there is but one sole God, say not, he hath companions equal to him; do good to your Father and Mother, and slay not your children, in fear of dying with famine, God shall bestow on you and them also, what shall be necessary; commit not whoredom, either privately or publikely; kill no man, if justice do not command it: God requireth you to observe what is above (ordained) perhaps you will consider it. Take not the goods of Orphans, but to succor them, until they be of age, of discretion, measure, and weight, with good weight, and just measure. I enjoyn no man any thing, but what is in his power to perform. Judg with equity, although it be against you parents and allies; satisfie what is above (ordained) God commandeth it, peradventure you will consider it; it is the right way, which you ought to pursue: go not aside, God commandeth it, perhaps you will fear his divine Majesty. We taught *Moses* our Commandments; it is a peculiar grace to instruct the righteous, and guide the people in the right way; it may be you will believe in the Resurrection. O ye Inhabitants of *Mecca*! We have sent to you the *Alcoran*, full of benediction, perform what is ordained, flie impiety, your sins shall be forgiven you; say not, That God hath sent his Law to the two Nations that preceded you; and that it is hid from you. Will you say, That had God taught you the Scripture, you had been more obedient then they? Certainly he hath taught you his Commandments, it is a special grace to guide you into the right way: Who is more unjust, then he that blasphemeth

The Jews and Christians.

phemeth againſt his divine Majeſty, and departeth from his Commandments? Such men ſhall be rigorouſly chaſtiſed in the fire of Hell. Will they expect that the Angels came to viſit them? That God ſhould puniſh, and declare to them his miracles? Will they look for the day of judgment, wherein repentance and converſion ſhall be unprofitable? Such as believe in one part of the Law, and reject the other, have no foundation in their belief. God ſhall make them to know their errors, and ſhall puniſh them after the enormity of their crimes: He that ſhall do a good work, ſhall have a reward tenfold. Whoſoever acteth any wickedneſs, ſhall be puniſhed in like maner; neither ſhall he receive injuſtice. Say unto them, God hath guided me in the way of his Law; ſuch as profeſs the Law of *Abraham*, profeſs the unity of God; *Abraham* was not in the number of unbelievers; my prayers, my vows, my life, my death ſhall be conſecrated to God; he hath no companion, I wholly commend my ſelf to his divine pleaſure. Say unto them, Do I deſire to worſhip other God, then the Lord of the Univerſe? The good that a man doth, is for himſelf, and the evil that he committeth is againſt him; you all ſhall one day appear in the preſence of God, he ſhall reſolve your diſputes. He it is that prolongeth your poſterity, and exalteth ſome above others, to prove you; your Lord is exact to chaſtiſe the wicked, and gracious and merciful to the righteous.

CHAP.

CHAP. VII.

The Chapter of Prisons, containing an hundred and six Verses, written at Mecca.

Reader, Mahomet *entituled this Chapter, the Chapter of* Aaraf, *which is a place between Paradise and Hell, where men suffer no punishment. See* Mokari, Bedaoi, *and* Kitab el tenoir.

IN the name of God, gracious and merciful: I am God, the most wise, the most true. This Book was sent to thee, to preach to the True-believers; doubt not the Contents of it. Say unto them, Believe in what was sent to you from your Lord, and worship none other God but him; few there be among you that consider it. How many Cities have we destroyed? How often have we inflicted our punishment on their Inhabitants by day, and by night, when they reposed? Nevertheless, they said nothing, but that they were greatly afflicted. We will examine the people to whom we have sent our Prophets, and require account of what they have learned, and of what they have done. VVe will examine our Prophets, and demand an account of such as have followed, and obeyed them. I will cause them to remember what they have done worthy of reward. We forsook not our Prophets when they preached to them the Truth; their actions shall be weighed in the ballance of equity; the ballance of the blessed shall be ponderous with good works; and they whose ballance shall be light of good works, shall be damned, for having contemned our Commandments. VVe gave you your habitation on the Earth, and there bestowed on you what was necessary for your nourishment; but few of you are grateful to me. VVe created and formed you, and commanded the Angels to worship

worship *Adam*, which they performed, except the devill, to whom we said, what hindred thee to worship *Adam*, when we commanded thee? He answered, I am better then he, thou hast created me of fire, and hast created man of the mire of the earth; then said we to him, depart out of Paradise, it is not the habitation of the proud, thou shalt be in the number of them that shall be laden with ignominy; the devill answered, let me alone untill the day of the Resurrection of the dead; wherefore hast thou tempted me? I will seduce men from the right way, I will hinder them on the right hand, and on the left, and on all sides, to believe in thy Law, and the greatest part of them shall be ungratefull: we said to him, be gone out of Paradise, thou shalt be abhorred of all the world, and deprived of my mercy; I will fill hell with such as shall follow thee. O *Adam*! dwell with thy wife in Paradise, and there eat of whatsoever shall please thee, but approach not that Tree, lest thou with thy wife be in the number of the unjust. The devill tempted them, and dispoyled their bodies of their vestments of grace; he said to them, God hath forbidden you to eat of the fruit of that Tree, that you may not be Angels, or eternall; he swore that he spake the truth, and filled them with ignominy, because of their pride. They knew their nakedness, having eaten of that fruit, and to cover themselves, took leaves of Paradise; their Lord called them, and said, Did I not forbid you to approach that Tree? I told both of you, that the devill was your open enemy; they said, Lord, we have offended thee, and injured our souls, if thou doth not compassionate us, we shall be in the number of the damned: he said, Depart out of Paradise, ye enemies of each other, you shall inhabit the earth, untill the time appointed; you shall there live and die, and go from the earth to the day of Judgment. O ye children of *Adam*! we bestowed on you vestment of graces, signes of our Omnipotency, paradventure you will bear it in minde. O ye children of *Adam*! beware lest the devill seduce you, as he did your Father and Mother, when he caused their departure out of Paradise; he dispoyled them of their garments, and made them know their deformity; he shall appear to you, with such as

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follow them, and you shall see him, when you least think thereon; he protecteth the Infidels: when they commit any fault, they say, we follow the Law of our Fathers, God hath so commanded us. Say unto them, Doth God command you to offend him? Will you speak of God what you know not? he hath appointed you to do Justice, to worship him, and embrace his Law. Many shall rise again, as you have seen them; some shall be in the right way, others shall be damned, because they have obeyed the devill, and believed they were in the right way. O children of *Adam*, cloath your selves decently, when you shall repaire to the Temples; eat and drink what pleaseth you; be not prodigall, God abhorreth them that spend their wealth unprofitably: Say unto them, who made the prohibition of decent cloathing, when men go to the Temple to worship God? Who hath forbidden to eat of the goods that God hath given you? This is lawfull for true believers. God shall so expound his Commandments at the day of Judgement. Say unto them, God hath forbidden you whoredome, private and publike, disobedience, injustice, desire to adore any other god but him, and to speak of his divine Majesty what you know not; every one hath his predestination, and none can advance or retard it. O ye children of *Adam*, did not the Prophets teach you my Commandments? Such as shall fear me, and do good works, shall be delivered from affliction at the day of Judgment; and they that disobey my Commandments, that arise against the Faith, shall dwell eternally in hell fire. Who is more unjust, then he that blasphemeth against God and his Commandments? Such shall be punished conformably to the Scripture. When the Angels of death shall cause them to die, they shall say, where be the Idols that you adored in stead of God? they shall answer, that those false gods have forsaken them, and shall acknowledge their Idolatry; but God shall say to them, enter into hell with the men and devils that are condemned; they shall execrate the Sects that preceded them; and being assembled, they shall say, Lord, judge them, they seduced us, augment their miseries in hell. God shall say, we will add to their, and your pains, but

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you understand it not. They shall say among themselves, we are not the cause that you were unbelievers, you were not such to please us, suffer with us the torments that you have merited. I will not open the gate of heaven to such as disobey my Commandments, untill a Camell pass through the eye of a needle, so will I chastise sinners, hell shall be their bed, fire shall be their covering; and such as shall have done good works, according to their power, shall dwell eternally in Paradise. I will remove deceit far from their heart, rivers shall flow in their fields with delights; and they shall say, prayed be God, who hath brought us hither, otherwise we had been in the number of the erronious: Certainly the Prophets, Gods Messengers, taught us the truth, in saying, the observance of the Commandments of his divine Majesty should render us heires of Paradise. Such as shal be saved, shal tell the damned, that they have found the grace foretold them of God, and we will demand of them, if they have not met with the punishment that his divine Majesty did denounce against them; they shall say aloud, Yes, and that the curse of God is upon the unjust, that misled men from his Law, and they shall be eternally in the number of the miserable.* Between the blessed and the damned, there is a separation, and a place called *Aaraf*, or Prisons, wherein are many persons, who know the blessed and the damned by their countenances, they call to the blessed and salute them, yet they go not into Paradise, notwithstanding their great desire to enter. When they turn their eyes towards the damned; Lord, (say they) involve us not in the number of the unjust. Such as are in that place, call to the damned, they know them by their visages, and say, to what served your riches? and that ye arose against the Faith, and Commandments of God? Behold the faithfull (whom ye contemned) you swore they should be deprived of mercy; God hath spoken to them, and hath said, enter into Paradise, and fear not, you shall for ever be exempt from affliction; the damned shall cry unto the blessed, Give us of the water which you drink, and the meats that you eat; they shall answer, The drink and bread of Paradise is prohibited to Infidels, who sported with their faith, that were proud of

* The *Mahometan* Doctors believe, that such as shall have done as much good as evill, and whose ballance shall not decline, neither on the scale of good works, or of bad, shall dwell in the place called *Aaraf*, with them that have done neither good nor evill; and this place is between hell and Paradise.

of the wealth of the earth, and that scoffed at the Commandments of God; he hath forgotten them, becauſe they forgot the coming of the day of Judgment, and blaſphemed againſt his precepts. We are come to the inhabitants of *Mecca* to inſtruct them in the *Alcoran*; we teach it unto men, to give them knowledge of the right way, and to acquire the mercy of God, if they believe in that Book: Shall they expect to believe untill they know its explication? Its explication ſhall appear at the day of Judgment; that day, ſuch as ſhall have lived without faith, ſhall ſay, Certainly the Prophets delivered the Truth; ſhall we partake of their prayers, will they intercede for us, untill we return to the world to do better then we have done, and to obey Gods Commandments? But they ſhall be damned, becauſe of their blaſphemies. God is your Lord, he created the heaven, and the earth in ſix dayes, and ſitteth on his Throne; he cauſeth the night incontinently to ſucceed the day; the Sun, the Moone, and the Stars, move at his command, and all the world obeyeth him; praiſed be God, Lord of the Univerſe: Pray to God privately and publikely, he abhorreth the unjuſt; pollute not the earth, after the ordure is removed; pray to God to avoid his chaſtiſements, and obtain his mercy, which is for the righteous. It is God that ſendeth the windes to diſſipate the rain, when they carry the clouds; we drive them charged with water, into places drie, dead, and ruined, and cauſe the rain to fall there, that they may produce herbs and fruits; ſo will we cauſe the dead to ariſe again; perhaps men will remember the good land bringeth forth good fruits, through the permiſſion of its Lord, and the bad land produceth only darnell. I teach my Commandments to ſuch as are not ingratefull: Certainly we ſent *Noah* to inſtruct men; he ſaid, O ye people, worſhip one God alone; if you adore other then him, you ſhall be puniſhed at the day of Judgment; their Rulers anſwered, O *Noah*! thou art in a great error; He replyed, I err not, I am a meſſenger ſent from God to preach his Will; I give you moſt wholſome adviſe, God hath taught me what you know not. Is it ſtrange to you, that he hath ſent you his Commandment by the tongue of a man like your ſelves, to declare

declare to you the torments of Hell? Fear God, he will pardon your sinnes; But they belyed *Noah*, we saved him in the Arke, with his retinue, and drowned those that contemned our Law, they were altogether blinde. We sent *Hod* to his brother *Aad*, and to his retinue, he said, Oh ye people! worship one God alone, whom will ye adore, or whom feare, but God? The Teachers answered, thou art in an extream ignorance; we believe thee to be in the number of lyars; he replyed, I am not a lyar, I am a messenger sent from God, to preach his Commandments, I give good and salutary advice, wonder not that God teacheth you his precepts by the tongue of a man, like you, who declareth to you his pleasure. Remember that he left you on Earth after *Noah*, that he encreased you in number, force, and power; Call to minde his grace, you shall be happy. They answered, are we come to this, to worship one God alone, and to relinquish what our fathers adored? Shew us the truth, whereof thou dost preach, if thou art true; he said, the wrath and indignation of God shall fall upon you; will you dispute with us of the names, that you and your fathers imposed on your Idols? God did not enjoyne to worship them, neither have you reason to do it; expect your punishment, I will expect it with perseverance. Then did we deliver him from their malice, and all the true believers that were with him, and destroyed those Infidels, by reason of their impiety. We sent *Salhe* to *Temod*, and his people; he said to them, Oh ye people! worship but one God, he shall shew you a miracle in this * Camel, suffer it to feed on the Earth, and do to it no harme, lest you be chastised: Remember, how God left you on the Earth after *Aad*, he gave you to dwell in the vallies, in the plaines, and mountaines; Remember God, and pollute not the Earth any more. Their Captains who were proud, demanded of the poore, if they believed that *Salhe* was indeed the Messenger of God? they answered, We believe in his words, and in his doctrine; Then said those proud men, we abjure what ye believe, we condemne him, and they slew the Camel of *Salhe* in derision, disobeyed the Commandments of God,

* The Turks believe that *Salhe*, through Gods permission metamorphosed a rock into a Camel.

God, and said, Oh *Salhe!* Let us now see the punishment that thou didst preach, if thou art of the Prophets; at the same time, an Earthquake, with thunder surprized them, and they remained dead as carkasses in their houses. *Salhe* forsooke them, and said, Oh ye people! I declared to you the will of God with fidelity, but ye detest them that affect you, and give you good counsels. Remember thou how *Lot* spake to the people, saying, will you daily defile your selves with whoredome? and with a filthinesse that was never yet seen in the world by any your Predecessours? Will you love men better then women? will you love sin rather then piety? They said, Let us expell *Lot* and his family from our Citie, for that they wil not contaminate themselves with us, but God delivered him out of their hands, and those of his house, except his wife, who continued with them that were punished: We caused a raine to fall upon them, that destroyed all of them. Consider the end of the wicked: We sent *Chaib* to the Country of *Madian*, he said, Oh ye people, worship one God alone, weigh with good weights, measure with good measure, and retaine nothing from your Neighbour: Possesse not the high wayes, to give terrour to the people, neither divert True-believers from the Law of God: Remember, that you were but a small handfull of men, and he caused you to multiply; consider the end of the wicked; If any among you embrace the faith, and others contemne it, have patience, untill God judge your differences, there is no better Judge then he; Their Teachers said; Oh *Chaib*, we will banish thee from *Madian*, thee and those that are of thy faith, if thou art of our Religion; he answered, should I not abhorre your Religion, I should blaspheme against God, who hath delivered me, I will follow it, if it please God, he knoweth all things, I recommend my selfe wholly to the will of his divine Majesty; Lord judge our controversie, thou art the best Judge of the world. Then said their Teachers to the people, if you follow *Chaib*, you are damned; not long after an Earth-quake, and Thunder surprized them, and in the morning they were found dead in their houses; such as belyed *Chaib*, found no

safety in their habitations, they were wretched, he abandoned them, and said, Oh ye people! I have preached to you the will of God with fidelity; I will no longer afflict my selfe with the malice of the wicked. We inflicted sickneſſe and poverty on them that diſobeyed the Prophets, whom we ſent to the Inhabitants of *Madian*; peradventure they will be converted. We proved them through diſeaſes and health, and gratified them in many occurrences, yet they ſaid, our fathers were afflicted with ſickneſſe and povertie, we ſhall be as they, but we chaſtiſed them for their ſinne, when they leaſt conſidered it. Had the Inhabitants of *Mecca* had our fear before their eyes, and obeyed our Commandments, we had opened to them the bleſſing of Heaven and Earth; we will puniſh them, becauſe they are impious: Some there be, that ſhall be afflicted in the night, when they ſleep; and others, that ſhall be tormented by day, when they ſport, and recreate themſelves; they believed God to be a deceiver, and are damned. God guideth into the right way True-believers, and makes them Heire of the Earth, after their parents; had he ſo pleaſed, he might have deſtroyed all the world, he might have hardned the hearts of the people, and no man had harkned to his word. I recount what things befell that * City, many Prophets have been ſent to its Inhabitants, and wrought many miracles, yet would they not relinquiſh their former impietie; thus have we hardned the hearts of Infidels; they violated their promiſes, and we found moſt of them to be wicked and diſobedient. We ſent *Moſes* to *Pharaoh*, and his people, he to them ſhewed miracles, which through their malice they contemned, but conſider the end of thoſe wicked men; *Moſes* ſaid unto *Pharaoh*, I am a meſſenger ſent from God, the God of the Univerſe; when I ſpeak of God, I deliver the Truth; I am come, through his command, to tell thee, thou muſt diſmiſſe with me the Children of Iſrael, and no longer detaine them in thy dominions. *Pharaoh* ſaid, if thou comeſt from God, and art true in thy ſayings, let us ſee ſome miracles; then he caſt upon the ground his ſtaffe, which was changed into a Serpent, ſhewed his hand, that appeared exceeding white

* To *Mecca.*

white to the eyes of the Spectators. The Doctors of *Pharaoh* said, this man is a Magician, he would have us to abandon our Country, what is your opinion? detaine him prisoner, and his brother, and send into your Cities, to assemble Magicians. The Magicians of *Pharaoh* appearing before him, they said, what shall be our reward, if we shall be victorious? He replyed to them, you shall be well rewarded, and shall be of them that approach my person. They said, oh *Moses!* wilt thou first cast down thy staffe on the ground, or shall we ours? *Moses* bad them cast down theirs, which they did, enchanting the eyes of the spectators, and terrifying them with an extraordinary enchantment; God inspired *Moses* to cast down his Rod, which devoured the staves of the other, and the Truth appeared above falshood, and above the vanity of their actions; they were vanquished, to their confusion, forsook their magick, and prostrating themselves on the earth, uttered these words; We believe in the Lord of the Universe, the Lord of *Moses*, and of *Aaron*; *Pharaoh* said to them, Ye believe in the God of *Moses* without my permission; this is a deceit, invented by you, to drive the people out of my Dominions; but you shall soone know the punishment that I will lay upon you, I will cut off your feet and hands, and command you to be crucified. They answered, We recommend our selves wholly to the will of God, whatsoever is thy revenge on us, thou shalt not hinder us to believe in the miracles that we see, neither to obey the Commandments of his divine Majesty; Lord give us patience, and to dye in the number of True-believers. Then said *Pharaoh's* Doctors, dismisse *Moses*, and his people, that they may goe whither they see good, to pollute the Earth, that they may leave thee in quiet with thy Gods; He said, I will cause their Children to be slain, their wives to be abused, and I will inflict upon them a thousand torments. *Moses* said to his people; Implore succors of God with patience, and prayers, the whole Earth is Gods, he giveth it to inherit, to whom he seeth good: the other world is for the righteous. They said, Oh *Moses*! We, before thy coming, desired the death of our enemies; he replyed,

Geladin saith *Moses* his hand was browne.

plyed, God will not destroy your enemies, to leave you alone upon the Earth, he shall behold your actions. We afflicted *Pharaoh* and his Subjects with famine, perhaps unbelievers will consider it. When any happinesse befell them, they said, they well deserved it, and when they fell into misery, they affirmed *Moses* and his people to be the cause of it; It is God that punished them, but of this most of them were ignorant. They said unto *Moses*, cease to shew us thy miracles to inchant us, we will not obey thee: We sent upon them a Deluge, Grass-hoppers, Lice, Frogs, and Bloud, one after another; nevertheless they were proud, and in the number of the wicked. When our wrath fell upon them, they said, oh *Moses*! call upon thy Lord, that he give us what to thee he promised, remove his displeasure from us, we will believe thee, and will dismisse with thee, the Children of Israel. When we delivered them from affliction, they sharpned their tongues, murmured, and violated their promises; we avenged our selves upon them, and drowned them in the Sea, for that they contemned our miracles, and we gave the West and East to the Children of Israel, who were humble before us; we gave them our blessing, our word was accomplished upon them, because of their perseverance, and we destroyed the Armies of *Pharaoh*. The Children of Israel having past the Sea, met with men that adored Idols, and said, oh *Moses*! make unto us Gods, like to the Gods of this people; he answered, ye are ignorant; these men are wretched, what they do is but ignorance and vanity; shall I desire that you worship other Gods, then God that preferred you to all the world? We have delivered you from *Pharaoh's* people, who caused you to endure great torments, they murthered your children, abused your wives, and you suffered heavie afflictions for the punishment of your sinnes. We detained *Moses* on the Mountain thirty nights, and ten other nights, which is in all forty nights; when he went up, he said to his brother *Aaron*, be thou my Lieutenant, command this people in mine absence, and follow not the path of the wicked. When *Moses* at the time appointed arrived at the top of the Mountain, and that his

his Lord spake to him, he said, Lord permit me to see thee, he said, thou shalt not see me; behold this Mountain, if it continue firme in this place, thou shalt be able to see me; when the Lord appeared upon the Mountain with his light, it was reduced to ashes, and *Moses* amazed, fell on the ground, as dead. When he arose again, he said, blessed be the name of God, I desire to obey him, and believe that no man living is able to behold him. He said to *Moses*, I have chosen, and preferred thee to all the world, I have made thee a Prophet, thou hast talked with me, receive the grace which I have bestowed on thee, and be not ingratefull. We gave to him the Tables, whereon was written what was necessary for the salvation of men, and we said to him, receive with affection, what I give thee, and command thy people to observe the contents of those Tables. I will precipitate into Hell such as transgresse my Commandments; I will deprive the proud of my graces, they will not believe in my Law, although they see all the miracles in the world; if they see the right way, they will not follow it; they see the way of error, and pursue it; because they have abjured my Commandments, and rejected my grace, the good works of them that disobey me, and that believe not in the Resurrection, are unprofitable, they shall be chastised after their demerits. The people of *Moses*, after his departure, adored the Calfe, a bellowing God; saw they not, that it spake not to them? neither could conduct them into the right way? Nevertheless they adored it, for which they were greatly too blame. When this Calfe fell to the ground, and they found their errour, they said, if God have not pitie on us, we shall be miserable. When *Moses* returned, he said to them, whom did yee obey after my departure? You were too hasty to worship that Idol; he in displeasure cast against the ground the Tables that God had given him, took his brother by the head, and dragging him to him, said, Sonne of my mother, how hast thou governed this people? I wanted power, replyed he, and could not divert them from their evill; It wanted little but they had slain me, do me no harme; rejoyce not my enemies

with my misery, and account me not with those that adored Idols: *Moses* said, Lord pardon me, and my brother, give us thy mercy; thou art the merciful of the merciful. The wrath of God, and the infamy of the world, shall fall upon them that worshiped the Calf, and blasphemed against God; he will be pitiful to such as shall repent, and believe in his divine Majesty. The displeasure of *Moses* being allayed, he again took the Tables, whereon was written the way of salvation, for such as have the fear of their Lord before their eyes; he caused to be separated from his people, at a time appointed, threescore and ten persons, who were surprized with an earth-quake, and with thunder; and said, Lord, thou couldst have destroyed them, before they adored the Calf; wilt thou destroy us all, because of the sin of the ignorant that are amongst us? Thou hast desired to prove this people; thou guidest, and causest to erre whom thou pleasest; thou art our Protector, pardon our sins; for thou art altogether merciful; give us thy grace in this world, and guide us to the day of judgment, neer to thy divine Majesty: He said, I will punish as I see good, my mercy embraceth the whole world; it is for such as have my fear before their eyes, that pay Tithes, obey my Commandments, follow the right way, believe in the Prophet,* who can neither write nor read, and what is written in the old Testament, and the Gospel; he shall command them things honest; he shall prohibit things uncivil; he shall teach them what meats are clean, and forbid them to eat what is unclean; he shall deliver them from Ceremonies, weighty and troublesome, and from the chains that strictly binde them: Such as shall believe in him, that shall honor him, that shall defend him from his enemies, and follow the light that we shall send him, shall be happy. Say unto the people, I am indeed a messenger sent from God, to whom appertaineth the Kingdom of the Heavens, and of Earth; there is but one God alone, he giveth life and death, as seemeth good to him. Believe in God, and in his Prophet, who can neither read nor write. Such as shall believe in God, in his word, and follow the Prophet, shall not erre; they shall follow a very good way.

* This is *Mahomet*. See *Kitab el tenôir*.

The Turks believe that *Mahomet* could neither write nor read.

way. There are some of the children of *Israel* that knew the truth, and judg with equity. We divided them into twelve Tribes, when *Moses* required drink for his people, we inspired him to strike the rock with his rod, whence flowed twelve fountains, and every one knew the place where he should drink; we covered them with the shaddow of clouds; we caused *Manna* and *Quails* to descend upon them, and commanded them to eat of the good things which we gave them. They did not hurt us (when they murmured) but afflicted themselves. It was said to them, Dwell in this City, and eat therein what shall please you; enter at the gate with adoration, and beg pardon of your sins. I will pardon you, and will augment the graces of the righteous; nevertheless, the wicked that were among them, altered the words that were spoken to them, and perverted them; and we sent upon them our indignation from Heaven, because of their impiety. Ask of them concerning a village that was upon the shore of the Sea, whose inhabitants observed not the Sabbath, and fished on the day of rest; they saw in that day, Serpents appear upon the water, and other days they saw none. Thus are tryed them, because of their disobedience: A party of them said, Fish not O people, it is lost labor; God shall destroy and chastise them with grievous torments, then their Doctors said, They shall implore pardon of the Lord, perhaps they will fear to offend him another time. When they rejected what we taught them; we saved such among them as abstained from evil-doing, and grievously afflicted the wicked, because of their disobedience; when they gloried in their sin, we said to them, Be ye contemned, and abhorred, as Apes; thy Lord shall send to them at the day of Judgment, persons to torment them; he is exact in punishing the wicked, and merciful to the righteous. We sent upon them good and evil, to prove them, peradventure they will be converted. Their posterity left a progeny, heirs of their doctrine; nevertheless, they returned to their sins, and say, the Lord shall pardon them; they beg pardon of him, and return daily to their sin: Shall not account be required from them, of what is ordained in the Scripture? To

This is the Holy Land. See *Gelaldin.*

See *Gelaldin.*

wit, not to speak of God, but with truth: They have read the Truth, but have not comprehended it. Paradise is onely for the righteous; I will not deprive them of recompense, who make their prayers at the time appointed, and observe what is contained in the Scriptures. Remember thou, how we raised a mountain over them, to shelter them, and how they believed it would fall upon their heads; we said to them, Learn with affection what we teach you, and remember; perhaps you will fear disobedience. Thy Lord caused to come out of *Adams* reins, all his posterity; and asked them, saying, Am not I your Lord? they answered, yes, thou art our Lord, we know it well: They cannot therefore say at the day of Judgment, That they knew not his unity; they shall say for excuse, Our fathers adored many gods before us, we are their posterity; wilt thou destroy us, because of their iniquity? Thus do I discover my mysteries to men; it may be they will be converted. Relate to them the history of him that saw our miracles; he was dispoiled of his understanding, the Devil followed it, and he was in the number of the wretched. Had we so pleased, we had exalted him through the knowledg of our wonders, among the Doctors; but he crouched to the ground, and followed his own appetite, like to a chafed dog; if thou chase him with choller, he putteth forth his tongue; if thou leave him at rest, he will still put forth his tongue; like to the Infidels, that contemn our instructions; if thou recount to them our miracles, or do not recount, perhaps they will be converted, perhaps they will not be converted, and shall be like such as have abjured our Commandments, and injured their own souls. He whom God guideth, is well guided; and he whom God mis-leadeth, is in the number of the miserable. We have created Hell to punish Devils and men; they have hearts, and comprehend not the truth; they have eyes, and see it not; ears have they, and hear it not; they are like to beasts, and worse then beasts; they are altogether ignorant. The most beautiful names of the world appertain to God: Beseech him by the beauty of his name, and depart from them that depart from the truth, through the names that they impose on

their

their Idols; they shall be chastised after their demerits. Some there be that follow the truth, and judg with equity. I will by degrees punish them that shall reject our Commandments, when they shall think thereon. I will defer their punishment some time, because my wrath is violent: Remember they not, that they said, *Mahomet* is possest of the Devil? On the contrary, he declareth the joyes of Paradise, and preacheth the torments of Hell. Consider they not the Kingdom of Heaven and of Earth, which God hath created of nothing? The fear of death shall arrive before they have acknowledged their sins; in what will they believe, if they have not faith in the *Alcoran*? He whom God shall mis-lead, shall finde none to guide him; he shall leave Infidels confounded in their disobedience. They shall enquire of thee concerning the hour and day of Judgment. Say unto them, No man knoweth it but God; but the greatest part of the world believe it not. I have not power to do either good or evil of my self, if God do not permit it; if I knew the future, I should provide wealth to preserve me from poverty: I am sent onely to declare the joyes of Paradise, and preach the torments of Hell to them that believe in God; he it is that created you of one sole person, and created his spouse of his rib, to dwell with her: VVhen she doubted of being with childe, she ceased not to travel as she was wont; but when her conception rendred her heavy, they both besought God, their Lord, and said, Lord give an happy progeny, to the end we may be in the number of them that return thee thanks for thy favors. VVhen God gave them a son, a righteous man, they associated him in what he had given them; and all of them exalted the glory of his divine Majesty, above the Idols of the Infidels, that adored things which could create nothing, that are things created, and can do neither good nor harm. If you call Idolaters to the right way, they will not follow you; if ye invoke Idols, misery shall be upon you; will you be mute, to profess the unity of God? will you worship the Creatures, instead of the Creator? Go, adore your Idols, and may they hear your prayers, if you believe them to be Gods: Have they feet to walk,

walk, hands to touch, eyes to see, and eares to hear? Say unto them, if ye invoke your Idols, and conspire against me, you shall finde none to protect you, God is my protector, he hath caused the *Alcoran* to descend from Heaven, he is the defendor of the righteous, what ye adore, can neither benefit nor hurt you; If thou invokest Idols, they shall not hear thee, they shall look upon thee, and shall not see thee; do what is lawfull to be done, command things honest, and depart from the ignorant; if the Devill would seduce thee, trust in God, he heareth and knoweth all things; such as fear him, remember his mercies and chastisements when they are tempted of the Devil. Although Infidels know the Truth, the Devill ceaseth not to continue them in their sin, they alwayes follow their impiety; If thou goest to them to instruct them, they say, thou singest an old song, say unto them, I do what my Lord inspired into me, what I teach you, is the light of faith, the right way, and the grace of God for them that believe in his divine Majestie; for such as hear the *Alcoran*, and study it, perhaps God will give you his mercy. Remember thou God in thy soul, worship in publique and private, pray unto him evening, and morning, and be not in the number of the ignorant. The Angels that are near to thy Lord, neglect not to worship him, they prayse and adore him with humility.

CHAP. VIII.

The Chapter of the spoyle, containing seventy and five verses, written at Medina.

Mahomets men differed concerning division of the spoyle, which they took at the battell of *Beder*; *Mahomet* divided it among them. See *Gelaldin*.

IN the name of God, gracious and mercifull. They will demand of thee, to whom appertaineth the spoyle? Say unto them, the spoyle appertaineth to God, and his Prophet; Fear God, live with mutuall amity, and obey his divine Majesty, and his Prophet, if you believe in his Law; Such as fear when they hear mention of God, who augment their faith, when they have heard relation of his miracles, who trust

truſt in him, who perſevere in their prayers, and diſpend in pious works ſome part of their wealth, believe in the unity of his divine Majeſty; they have the degree of their habitation in Paradiſe, ſhall receive from their Lord pardon of their ſinnes, and exceeding great treaſure. When thy Lord cauſed thee to goe out of thine houſe to goe againſt the Infidels, a party of the true believers had a great averſion to fighting, they diſputed with thee the neceſſity of Combats, having ſeen and known that their enemies led them to a certaine death; Call to minde, that God promiſed you, that a party of the Army of the Enemies ſhould obey you. Deſire you other thing then the glory and honour of victory? God confirmeth the Truth by his words, and deſtroyeth the wicked, he ratifieth the Truth, and deſtroyeth falſhood, although it be contrary to the will of the impious. Remember, that your Lord heard you, when you of him implored ſuccors, and that he aſſiſted you with a thouſand of his Angels ſent from Heaven; God ſent you this aide, only to let you know his grace, and to confirm your hearts; victory proceedeth from God, he is omnipotent, and moſt prudent: Remember that God covered you with a ſecure ſleep, and cauſed water to deſcend from Heaven, to waſh, purifie, and deliver you from the malice of the Devill. Plant in your heart generoſity, and patience, and goe on with aſſurance. God hath ſaid to his Angels, I will be with you, confirm the ſteps of the True-believers; I will caſt feare into the heart of the wicked, ſtrike them on the head, ſmite them on the fingers, and feet, becauſe they have contradicted my will, and that of the Prophet. God ſeverely chaſtiſeth ſuch as diſobey his Commandments, and oppoſe the will of his Prophet; the unbelievers have heretofore taſted of his puniſhments in this world, and ſhall in the end feele the paines of the fire of Hell. Oh ye who believe in God! turne not the back to the wicked, as vanquiſhed, when they approach to fight you, he that ſhall turne the back, ſhall returne in the wrath of God, and be throwne headlong into the fire of Hell. You ſlew not the Infidels at the fight of *Beder*, God himſelfe ſlew them. *Thou didſt not caſt ſtones againſt

See *Gelaldin.*

* Oh *Mahomet.*

againſt them, God did caſt them to advantage the True-believers; he underſtandeth whatſoever they ſay, and knoweth all their actions: certainly, he will augment the affliction of the wicked. When ye required victory, it was given you; if you relinquiſh your impiety, you ſhall do well; if you return to fight againſt the Prophet, know, that he will protect him againſt you; your men of war ſhall advantage you in nothing, notwithſtanding they be numerous; for that God is with the True-believers. O ye that believe, obey God and his Prophet, depart not from him, ſince ye have heard the Commandments of his divine Majeſty, be not as thoſe that ſay, We have heard, and were deaf and dumb. The ignominy and miſery that God layeth on beaſts, is to be deaf and dumb, and to want the uſe of reaſon: Had God ſeen any good inclination in the Infidels, he had not left them in their deafneſs; but although they had heard clearly, they ſhould have always departed from his Law, and have been obſtinate. O ye that believe in God! obey God and the Prophet, demand life eternall in your prayers, and know that God will ſeparate the Gall from the Liver; he will ſeparate the Infidell from the True-believer, and you all ſhall appear before him, to be recompenſed and chaſtiſed for your works; fear the puniſhment that ſhall be inflicted, eſpecially on the ſeditious, and ingratefull, God is ſevere in his chaſtiſements; Remember that in the territory of *Mecca* ye were but an handfull of weak men, and with fear of being taken, and deſtroyed by the unbelievers; God ſaved, protected, and enriched you with all manner of good things, peradventure ye will give him thanks. Oh ye that believe! betray not God, nor the Prophet, neither ſuch as confide in you, and have entruſted their wealth in your hands, otherwiſe your riches, and children ſhall torment you in the other world. There is with God great reward for the righteous. O ye that believe! if ye fear God, he ſhall remove your enemies far from you, and pardon your ſinnes, his goodneſſe is infinite. The wicked have conſpired againſt thee, to puniſh and ſlay thee, or drive thee from *Mecca*; but God hath rendred their conſpiracy ineffectuall, he

he knoweth all the designs of conspirators. When his miracles were related to them, and his Commandments taught them, they said, we have heard them, we had said the like things, had we so inclined; it is but a song, and a fable of old men: Remember thou, how they said, my God, if what *Mahomet* declareth be true, cause a shower of flint-stones to fall upon us, and rigorously chastise us; He shall not chastise them, when thou art with them, neither when they beg pardon of him; Who is he that is able to hinder God to punish them? They are not in his grace, when they hinder True-believers to enter the Temple of *Mecca*; he protecteth only such as have his fear before his eyes, but most of them understand it not. Their prayers are very light, they goe hand in hand in the Temple, but shall one day feel the punishment of God, because of their impiety. The unbelievers that expend their wealth, to turne the people from the Law of God, shall have sorrow for their expence, they shall be infamous, and precipitated into the fire of Hell. God shall separate the good from the wicked, he shall cast the wicked head-long into Hell fire, and they shall be in the number of the damned: if they repent, he will remit what is past, and if they return to fight against the Prophet, they shall be entreated as the first: kill them, to avoyd sedition, that there may be no law in the world, but the Law of God; If they forsake their impiety, God shall behold their actions, if they depart from the faith, know, that God alone is your Lord, and protector. The fifth part of the spoyle that you shall gaine from your enemies, appertaineth to God, the Prophet, his parents, orphans, the poore, and to Pilgrims that are in want; observe what is above ordained, if ye believe in God, in what we have inspired into our * Servant, and in the day, wherein the distinction of the good and the bad was known at the encounter of the * two Camps: God is omnipotent, ye were in an high place, the neareſt to *Medina*, your enemies were afarre off, by the valley, and the enemies Cavalry below you; had ye promised to give battell, ye had transgressed your promise, by reason of the great number of Infidels; but what God will, is speedily

* *Mahomet.*
* The day of the battell of *Beder.* See *Gelaldin.*

dily executed, he ſhall deſtroy ſuch as are wicked, having ſeen that battell, an evident ſigne of the true miſſion of the Prophet, and ſhall give life to True-believers; he underſtandeth and knoweth all things, he cauſed you to ſee in a dream your enemies in a ſmall number, had he made them to appear numerous, ye had feared to fight, but he delivered you from fear, he knoweth what is in the hearts of men: When he cauſed you to appear in their view, he made you ſeem few in number, to accompliſh his will, all things depend on God. Oh ye that believe! make an Halt, when you are in view of your enemies Troops, and pray to God with affection, perhaps you ſhall be happy, obey God, and the Prophet, his Apoſtle; if diſorder and terror ſurpriſe you, you ſhall looſe your reputation; perſevere, God is with them that continue to do well. Be not like them that went out of their houſes with diſſembled joy, and hypocriſie, and turn the people from the right way, God knoweth all their actions; The Devill cauſed them to finde pleaſure in their doings, ſaying to them, none ſhall this day obtain victory over you, I will be with you; and when they beheld the two Camps in battalia, he returned on his ſteps, fled, and ſaid, I am innocent of the evill that you commit, I * ſee what you ſee not, I fear the omnipotent God, he is ſevere in his puniſhments. The wicked, and ſuch as were weak in their faith, ſpeaking of the True believers, ſaid, Theſe men glory in their Law: It was replyed to them, he that relyeth on God, ſhall finde him to be more powerfull then his enemies, and that he is moſt prudent in whatſoever he doth. Thou ſaweſt the Angels that ſlew the Infidels, they did beat them behinde and before, and ſaid to them, taſte the torments of the fire which you have merited, God is not unjuſt to his Creatures. The people of *Pharaoh* were Infidels, and thoſe that preceded them, contemned the miracles and Commandments of God, but he rigorouſly chaſtiſed them, he is omnipotent, and moſt ſevere in his puniſhments, he ſhall deſtroy them that alter the graces he hath given to the people, untill they have altered the grace he hath conferred on themſelves. *Pharaohs* people were Infidels,

* The Turks believe, that the Devill ſaw the Angels fight for *Mahomet*.

fidels, their Predeceſſors diſobeyed the Commandments of thy Lord; but we deſtroyed them becauſe of their ſinne, we drowned them for that they were unjuſt; The wicked are like to beaſts, they ſhall never believe in God. Such as promiſed not to aſſiſt the unbelievers, and violated their promiſe, had not the feare of God before their eyes; if thou meet them in a journey, ſeparate thy ſelfe from them, their puniſhment purſueth them, peradventure they will conſider it. If you fear that any one will betray you, and be wanting to their word, receive no promiſe from him, neither promiſe him any thing, God abhorreth Traytors: Believe not that Infidels eſcape the puniſhment of God, returne with your whole ſtrength to fight againſt them; the halters of your horſes ſhall terrifie the enemies of God, and of you, and of other perſons who ye know not, but God knoweth them all. Your expence for his ſervice, ſhall be payed you, and no injuſtice ſhall be done to you; If thine enemies incline to peace, thou ſhalt do ill to incline, as they, truſt in God, he underſtandeth what they ſay, and knoweth whatſoever they do; if they deſire to be betray thee, God ſhall protect thee; and all True-believers endeavour to unite their hearts; but although thou ſhouldſt expend all the riches of the world, thou ſhalt not be able to unite them, God ſhall one day unite them, he is omnipotent, and prudent in all his works. Oh Prophet! the protection of God ſufficeth thee, and the righteous that follow thee. Exhort the True-believers to fight againſt Infidels; If ye be twenty aſſembled with reſolution and perſeverance, ye ſhall vanquiſh two hundred Infidels; if ye be an hundred, ye ſhall overthrow a thouſand, the unbelievers are ignorant; but God will lighten your burden, he knoweth your weakneſſe; if ye be an hundred true believers, ye ſhall defeat two hundred Infidels; if ye be a thouſand, you ſhall ſubdue two thouſand by the permiſſion of God, he aideth ſuch as expect his ſuccors with perſeverance. The Prophet cannot be a priſoner, he ſhall eſtabliſh himſelf on earth with advantage, over unbelievers; Ye deſire the wealth of the earth, and God will give you the treaſures of Heaven, he is omnipotent and wiſe.

See Kitab el tenoir.

wise. If God had not taught you his Commandments, ye should have suffered great torments; eat of clean beasts that he hath permitted you to eat, and fear God, he is gracious and mercifull to them that have his fear before their eyes. Oh Prophet! say to them that shall be prisoners in thy hands, God knoweth what is in your hearts, he shall reward you for what ye shall have lost, and shall pardon your sinnes; if you be converted, he is gracious and mercifull. If they betray thee, they betrayed God before thee, separate them from the True-believers, God knoweth all things, and is most prudent in what he ordaineth. Such as have believed in God, as have departed from the wicked, as have employed their wealth, and persons to fight for the Law of God, such as have protected the Prophet, and defended him, are all protectors, and friends to each other; you shall have no consideration of the alliance of the True-believers, that desert not the company of Infidels, untill they be separated from them. If they require of you succors touching Religion, you are obliged to protect them, except against such as have confederacie with you, God seeth all your actions. The Infidels protect each other, if you obey them, great disorders shall ensue, and many seditions in the earth. Such as have believed in God, as have deserted the wicked, as have fought for the Law of God, as have established the Prophet, and defended him against his enemies, are indeed faithfull and True-believers, they shall receive from God pardon of their sinnes, and exceeding great treasures. Such as having believed in God, have departed from the wicked, and have fought with you, are yours, they shall be the Heirs of their patents, God hath so appointed it, he knoweth all things.

CHAP. IX.

CHAP. IX.

The Chapter of Converſion, containing an hundred twenty and ſeven Verſes, written at Medina.

Reader, *this Chapter beginneth not as the reſt, with theſe words, In the name of God, gracious and mercifull; becauſe theſe are words of peace and ſalvation, and for that in this Chapter,* Mahomet *commandeth to break Truce with his enemies, and to aſſault them. Many Mahometan Doctors have entituled this the Chapter of puniſhment, or paine. See the Expoſition of* Gelaldin, *and that of* Bedaoi, *and* el tenoir.

A Letter Patent from God, and his Prophet, to the unbelievers, with whom ye have made truce. Travell in ſafety the ſpace of foure moneths, know, ye ſhall not render God impotent, and that he will lay ſhame upon your forehead. Advice for the people, at the day of great Pilgrimage, from God, and his Prophet: God approveth not the action of them that adore Idols, his Prophet is innocent from that ſinne; If ye repent, ye ſhall do well, if ye abandon the Law of God, know, ye ſhall not eſcape the puniſhment of your crime; preach to the unbelievers, that they ſhall ſuffer grievous torments, except thoſe with whom ye have made Truce, who fall not from what they have promiſed, and that protect none againſt you. Obſerve exactly untill the prefixed time, what you have promiſed them, God loveth them that fear him: When the moneth of *Heram* ſhall be paſt, kill them where you ſhall meet them, take them ſlaves, detaine them priſoners, and obſerve where they paſſe to lay ambuſh for them; if they be converted, if they pray at the time appointed, and pay tithes, leave them in quiet, God is merciſull to them that repent. If the Infidels demand quarter of you, give them quarter, to the end they may learn the word of God; teach them his Commandments, for they are ignorant.

How should they have Truce with God and his Prophet? If they believe neither in the one, nor the other, except them with whom you entred Truce in the Temple of *Mecca*? If they observe their promise to you, observe what ye promised to them, God loveth such as have his feare before their eyes: How shall they have truce with you? If they have advantage over you, they will respect neither your alliance nor confederacy; They will speak well of you, and contemne you in their heart, the greatest part of them are impious, they have preferred the riches of this world to the Commandments of God, and have hindered the people to follow his Law, as if they knew not what they did; they beare no respect to the True-believers, wherein they are exceedingly too blame. If they turne, and make their prayers at the time appointed, if they pay Tithes, they shall be your brethren in God. I teach the mysteries of faith to such as have understanding to comprehend them, if they break their promise, and disturb them of your Religion, kill their Captains, as persons without faith, they will perhaps put an end to their impiety. Slay such especially that renounce their faith, who have endeavoured to drive the Prophet from *Mecca*, and have begun to slay you, will you fear them? will ye be terrified by them? It is reasonable that ye fear God; if ye believe in his Law, fight them, God shall chastise them by your hands, he shall render them dishonourable, and protect you against them, he shall fortifie the hearts of True believers, and expel melancholy, he pardoneth whom he seeth good, knoweth all things, and is most prudent in what he ordaineth. Thinkye to be forsaken of God, and that he discerneth not them that have fought gallantly for his Law, from such as have adored Idols, and disobeyed his Prophet? The True-believers abandon not their Religion another time to professe it: God knoweth all your actions, Infidels must not enter into the Temple of *Mecca*, knowing that they are Infidels, the good works which they shall do in this world shall be unprofitible, and they shall dwell eternally in the fire of Hell. They that believe in God, and the day of Judgment, that make their prayers at the time appointed,

appointed, pay Tithes, and worship one God alone, shall visit the Temples of his divine Majesty, and such as fear the creatures more then the Creator erre from the right way; We have ordained that such as shall bear fresh water to Pilgrims, and them that shall visit the Temple of *Mecca*, shall be in the number of then that believe in God, and the day of Judgment. Such as ight for the faith are not all equall in graces, and merits before God, he guideth not the unjust. Such as have believed in God, as have departed from the wicked, and employed their wealth and persons to fight for his Law, shall have a particular degree, and a particular place near to his divine Majestie, they shall be the more happy. God through his goodnesse declareth to them, that they shall enter into delicious garders, where they shall remain eternally, there is with God a very great reward. Oh ye that believe! obey not your fathers, nor your brothers, that love rather to follow impiety, then the faith. Such as shall obey them, shall offend exceedingly; if your father, your children, your brothers, your wives, your parents, your friends, the wealth that you have gained, the fear of loosing your riches, and apprehension of poverty, have more of power over you then God and his Prophet, and hinder you to fight for the faith, the Commandment of God shall be executed against you, he guideth not the wicked, and hath protected you in many occasions. Remember the day of battell of *Hanin*, when ye rejoyced in the multitude of your men, it did not advantage you, fear made you finde the place too narrow for flight, and ye turned the back as vanquished: Remember that God, at that time, put his Prophet, and the True-believers in a place of safety, and sent invisible Troops to chastise the Infidels, he pardoneth sinnes as seemeth good to him, he is gracious and mercifull. Oh ye that believe in God! Unbelievers are unclean, permit not that they enter into the Temple of *Mecca* after this year, if ye have apprehension of want, God shall enrich you with his grace, if it please him, he is omniscient and most prudent. Fight against them that believe not in God, nor the day of Judgment, that forbid not to act what God hath prohibited,

and his Prophet hath forbidden, and that judge not according to the Law of truth, wherein they were instructed, who heretofore received the written Law: they chuse rather to pay Tribute, then to be converted, therefore are they contemptible. The *Jews* have said, that the Son of God is most powerfull; the Christians, that the *Messiah* is the Son of God; their words are like to the words of the Infidels that preceded them, but God shall lay upon them his curse. Consider how they blaspheme; they adore their Doctors, and Priests, and the *Messiah* also, the Son of *Mary*; who commanded them to worship one God alone, there is but one sole God: praised be God, there is nothing equall to him; they would extinguish the light of God with their mouth, but he shall not suffer them; he shall cause it appear, notwithstanding it be vexatious to the Infidels. He hath sent his Prophet to conduct men into the right way, to preach the Law of Truth, and to make it eminent above all other Laws of the world, against the will of Idolaters. O ye that truly believe! many of the Doctors and Priests eate unprofitably the substance of the people, and divert them from the Law of God: declare to such as treasure up, and expend nothing in pious works, they shall suffer great torments at the day when the fire of hell shall be kindled upon them, it shall burn their forehead, sides, and back; it shall be said to them, behold the wealth which ye have treasured up for your souls, tast the fruits of your treasures which ye have amassed. When God created the heaven and the earth, he ordained the year of twelve moneths, amongst which four are priviledged. Offend not God, especially in those moneths; fight at all times against unbelievers, as they will fight against you, and know that God is with them that have his fear before their eyes. Sloath and forgetfulness abound in impiety; God misleadeth through negligence the unbelievers, that prefer one moneth to another, in imitation of what is commanded: they permit to do what God hath forbidden, and delight in the malice of their actions, but God is not the guide of the wicked. O ye that believe! wherefore have ye inclined to the earth? Why did ye prefer the wealth of this world to that of Paradise; when you were com-

commanded to go forth of your houſes to fight for the Law of God? The riches of this world are contemptible, if you conſider thoſe of heaven; if you leave not your houſes to fight with the Prophet, God ſhall ſeverely puniſh you, and put other perſons in your places; you ſhall not protect the Prophet, God alone is his protector; he protected him when he went out of *Mecca*; he, with his Companion, they being both in a cave, he ſaid to his Companion, afflict not thy ſelf, God is with us; He hath defended, and ſuccoured us by inviſible troops; he hath debaſed the word of unbelievers, and exalted that of true believers; he is Omnipotent and wiſe. Fight according to your power for the Law of God, you ſhall do well if you have knowledge to underſtand it; if you require the wealth of this world, honour, and reputation, they are not far from you, they follow you at hand, but the puniſhment of crimes and miſery are as yet far remote of Infidels; they ſweare by the Name of God, that they were unable to go out of *Mecca* with the Prophet, in which they deſtroy their ſouls, for God knoweth them to be lyars: excuſe them not, that thou knoweſt not them that ſpoke truth, and thoſe that were lyars. True believers will not excuſe themſelves from fighting, or employing their wealth and perſons for the Law of God; he knoweth ſuch as fear him. They that believe not in God, neither the day of Judgment, refuſe to go with thee, they doubt the myſteries of Faith, but ſhall continue in their doubt, to their confuſion; had they inclined to go out againſt the enemy, they had arms to perform it; God contemned their going out, rendred them negligent, and cauſed them to remain with the ſick, the women, and children; had they gone forth with you, they had brought with them more of diſorder then affection to the ſervice of his divine Majeſtie; they hate you, nevertheleſs you hearken to them: God knoweth them that are too blame, they hated thee heretofore, accuſed thee of all their miſchief, untill, through the permiſſion of God, the truth appeared againſt their will: many of them ſaid, excuſe us, and ſcandalize us not, and they fell themſelves into ſcandall and impiety: but hell is the habitation of thoſe wicked

persons; if good happen to you, they are discontented; if evill befall you, they say, they took heed to themselves, and forsaw it, and depart from you with joy: say unto them, nothing befell us, but what God had ordained, he is our Lord; all
See *Gelaldin.* true believers are resigned to the will of his divine Majestie; say unto them, will ye expect, that one of the two graces (either victory, or martyrdom) befall us? we will expect with you, untill God hath chastised you by our hands; expect, we will expect with you: say unto them, expend through force or affection for the glory of God; your works shal not be accepted of him, because you are Infidels, your alms shall be unprofitable, for that you believe not in God, nor in his Prophet; ye praise not God, but with negligence, and with regret for what you spend for his service. Be not then amazed at the quantity of their treasures, neither the number of their children; God shall make use of them to punish them in this world, and shall destroy them with their wickedness. They swear by the name of God, that they are yours, and are not, and fear to be discovered; if they meet with any Den, Cave, or House, wherein to hide them, they speedily repaire thither. There be of them that say, it is ignominious to give alms; if they give alms, it is with choler; if they gave them for the love of God and his Prophet, they would say, God is our benefactor; he will give us through his grace, and to the Prophet, whatsoever shall be necessary, our hope is in him. Alms are appointed for the poor, for them that recommend themselves to God, to redeem Slaves, for such as are in debt, and necessitous, God knoweth all things, and is most prudent in what he ordaineth. There be among them, who deprave the Prophet, and say, he shall understand what we say; say unto them, should it be to you a great advantage to hear well? The Prophet believeth in God, and teacheth true believers the Truth; the mercy of God is for them that believe in his divine Majesty; Such as detract from the Prophet, shall feel grievous torments; they swear by the Name of God, that they desire to content God, and his Prophet; it is reasonable that they content them, if they be good men; know they not, that such as transgress the Will of God,

God, and that of his Prophet, shall be eternally damned? The wicked fear lest God should discover to the righteous the malice that they conceal in their souls, and that they contemne them; Say unto them, ye shall be contemned, for God bringeth to light what you feare. If you question them concerning what they say, they will answer for excuse, that they had no evill intent, and that they but jeast; say unto them, will you jeast with God, with his Commandments, and his Prophets? There is none excuse for you, ye are truly impious; if God pardon any one of you, he shall rigorously punish such as persist to offend him. The wicked teach among them impiety to their posterity, they depart from the truth; they go hand in hand, and agree to disobey God; they forget God, and God forgetteth them; he hath prepared hell for them, where they shall remain eternally; he hath cursed them, and they shall feel the torment of infinite pains. The wicked that were before you, shall undergo them like you, they were more powerfull then you, they possessed store of wealth, and had many children, they possessed part of their substance, and ye possess yours, as did your predecessors; ye were plunged in impiety, as they were plunged; but the good works that they have done in this world, shall be to them unprofitable, and at the day of Judgment, they shall be in the number of the miserable. Have they not known the History of their Predecessors, the History of the people of *Noah*, of *Aad*, of *Temod*, of *Abraham*, and the cities that were subverted? The Prophets preached to them the Commadments of God, who did to them no injustice; they drew affliction on themselves, through the enormity of their crimes. The true believers mutually obey each other; they command to do what things are honest, prohibit to act what is not approved; they make their prayers at the time appointed, distribute tithes, obey God and his Prophet; God shall remit to them their sins, he is Omnipotent, and hath promised to them gardens, wherein flow many rivers, and an habitation full of content in *Eden*; he hath promised them his grace, which is the perfection of felicity. O Prophet! fight against the Infidels, fortifie thy self against them, hell shall be their habi-

tation; they shall swear by the Name of God, that they have not traduced thee; nevertheless they have detracted and uttered words full of impiety: they have denied to have been enriched through the grace of God, and of his Prophet; if they turn, they shall do well; if they abandon the Faith, God shall punish them in this world, and in the other, with grievous torments, and on earth they shall finde no protector; there be of them, who have inclined to capitulate with God, and have said, if God doth good to us, we will believe in him; when he did good to them, they were niggards, and avaritious; they have erred, and disobeyed his Commandments, but he chastised them, because of their impiety; he hath imprinted it in their hearts untill the day of Judgment, for that they have disobeyed him, because they violated their promises, and by reason of their lies; know they not that God understandeth what they conceale in their hearts? and that he knoweth what is present, past, and future? There be of them, who deride the true believers, that give alms according to their power; God shall deride them, and they shall feel the rigour of eternall pains; implore pardon for them, or implore it not, when thou shalt beg sixty and ten times pardon for them, God shall not pardon them, because they are ingratefull towards him, and his Prophet, God doth not guide them that disobey him; they rejoyced to be left behinde the Prophet, when he went to fight for the Service of God, they had an aversion to fight, and employ their persons and goods for the Service of his divine Majestie; they said, we will not go out of our houses with this heat; say to them, hell is much more hot, could you comprehend; they shall laugh a little in this world, and shall weep much in the other, for a punishment of their sins. If thou meet them, and they demand permission to go out with thee, to fight for the Faith; say to them, you shall not go out, neither shall ye ever fight against the enemy with me, ye were slothfull and cowards the first time, remain with the unbelievers; pray not for them after their death, and stay not at their Tombs, because they believed neither in God, nor his Prophet, and died in their wickedness. Be thou not astonished, neither at the

abundance

abundance of their wealth, nor the number of their children, God will make use of them, to chastise them in this world, and will destroy them in their impiety. When command was sent to them to believe in God, and fight with his Prophet, the most powerfull among them desired thee to excuse them, and said, leave us with them that continue in their houses, and desire to remain with the sick, the women, and little children: God hardened their hearts, and they shall never learn the truth. The Prophet and true believers that were with them, and fought, and employed their persons, and goods for the Service of God, shall be blessed; he hath prepared for them gardens, wherein flow many rivers, with perfection of felicity. Some of the *Arabians* came to excuse themselves of going to the war, and such as renounced God and the Prophet, remained in their houses, but they shall resent grievous torments, because of their wickedness; the sick, the impotent, and those that want means to be present at the war, offend not God in abiding in their houses, provided they be faithfull to his divine Majestie, and his Prophet. The righteous are not obliged to do but what is in their power, God shall be to them gracious and mercifull. Such as repaired to thee to fight, and whom thou didst dismis for want of occasion, did not offend God; they returned to their houses with tears in their eyes, with discontent, to have wanted means to employ in the Service of his divine Majesty; the war is appointed to such as intreat thee to exempt them that are rich, and have wealth to subsist, they require leave to remain with their wives and children, God hath hardned their hearts, and they know it not; they shall come to excuse themselves, when thou shalt meet them; Say unto them, excuse not your selves, I do not believe you, God hath given us to understand your news, he and his Prophet likewise hath rendred your good works vaine and unprofitable; ye shall one day appear before him that knoweth what is past, present, and future, he shall cause you to remember whatsoever you have done, and shall punish you according to your demerits. They shall conjure you by the name of God, when you approach them, to depart from them; depart from them, they are full of

Benou, Mocren.

of uncleaneſs, hell ſhall be their habitation, where they ſhall be tormented for their crimes. They ſhall beſeech you to love them; if you love them, know, that God abhorreth them that diſobey him: The *Arabians*, who obſerve not the precepts which God hath ſent to his Prophet; are ye more impious and ingratefull? God knoweth all things, and is moſt prudent. There be perſons among the *Arabians*, who account it loſt money that they expend for the Service of God, and protract their departure, to retard yours, and make you to attend; the wheel of miſery is upon them, God underſtandeth what ever they ſay, and knoweth all their actions; there be among them who believe in God, and the day of Judgment; they eſteem that their expence for the Service of God draweth them nigh to his divine Majeſtie, and they invite the Prophet to pray for them, God ſhall give them his mercy, he is gracious and merciſull to them that obey him. They that firſt arrived at *Medina*, the firſt of them that went out of *Mecca*, to depart from the wicked, ſuch as were at the battell of *Beder*, and ſuch as imitated them in well doing, ſhall injoy the grace of God, he hath prepared for them gardens, wherein flow many rivers, with ſupreme felicitie. There be *Arabians* about you, and in *Medina*, they affect impietie; you know them not, but I know them all, I will chaſtiſe them twice on earth, (to wit, through ignominy and death) and they ſhall feel in the other world exceeding great torments. Others there be, that confeſs their ſins, and who do good and evill works; peradventure God will pardon them, he is altogether gracious and merciſull; take of their ſubſtance for almes, thou ſhalt render them righteous, and ſhalt purifie them, pray for them, thy prayers ſhall procure them the mercy of God, he underſtandeth and knoweth all things. Know they not, that God accepteth the converſion of his Creatures, that their almes are pleaſing to him, and that he is gracious and merciſull? Say unto them, do what ſhall pleaſe you; God, his Prophet, and the True-believers ſhall ſee what you do, you ſhall one day appear before him, who knoweth the preſent, paſt, and future; he ſhall make you to know whatſoever ye

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have done, and shall chastise you after your demerits. There be others that attend the pleasure of God, either his grace, or his wrath his punishment, or his mercy, God understandeth what is in their soules, and is most wise. They that esteemed, that the Temple built by unbelievers, to seduce the righteous, to distinguish the wicked from the good, and to observe such as had before fought against God, and against his Prophet, is the Tempe of his divine Majestie, sweare that they desire to do well, and that their intention is most honest, but they are lyars, and God shal be witnesse of their falshood; make not thy prayers in that Temple, make thy prayers in the Temple founded on the fear of God, that is reasonable; there be persons in that Tenple who desire to be purified, God loveth such as have a clean soul; Who is he that buildeth best, he that foundeth his buiding upon the fear of God, or he who layeth the foundation of his building upon the brink of a ditch of sand, which falleth, and ruineth it self? They who esteem the Temple built by unbelievers, to seduce the people, to be the Temple of God, shall be with that Temple, and with the Infidels that built it, burnt in the fire of Hell; God guideth not the unjust, their building shall serve only to torment them, God knoweth their design, and is most wise; he purchaseth of True-believers their souls and goods, and giveth them Paralise; if they be slain, or if they slay when they shall fight for the faith, they shall have what he hath promised to them in the Old Testament, the Gospel, and in the *Alcoran*: Who better satisfieth what he hath promised, then God? Delare to them, that they have made a good purchase, they have gained the height of felicity. Such as are firme in their faith who pray, honour, and worship God, who observe his Commandments, and all True-believers, shall enjoy the delights of Paradise, with all manner of content. The Prophet, and True-believers ought not to ask pardon of God for Infidels, notwithstanding they be their parents, having had knowledge that they are damned, because of their infidelity. *Abraham* prayed not for his father, untill he had promised him to adore one God alone; when he knew his father

father to be an enemie to God, he declared himselfe an enemy to his sinne, he ceased praying for him, although he was exceeding charitable, and patient in his afflictions. God misleadeth not them that he hath put into the right way, he giveth them to understand what they ought to do, he knoweth them that deserve to be seduced, and such as merit to be guided through the right way. The Kingdome of Heaven and Earth is Gods, he giveth life and death to whom he seeth good: Who except God shall protect you? he hath given his grace to the Prophet, and to such as followed him in his affliction, although it wanted but a little, that the hearts of many of them inclined not to the party of the unbelievers, but he pardoned them; he hath been gracious and mercifull to three persons who deserted the Prophet, and were sorry for their error, they knew there was no sure refuge, but in God, he pardoned them, when they were converted, he is gracious and mercifull to such as repent. Oh ye that believe! fear God, be righteous; the Inhabitants of *Medina* and the *Arabians*, that dwell about that City, ought not to contradict the will of the Prophet of God, neither dislike what he approveth, because they have endured neither thirst, nor paine, nor anguish for the service of his divine Majesty; they have not been trampled under foot by their enemies, they shall irritate the Infidels, and shall receive no displeasure; on the contrary, they shall acquire merit, and perform a good work. God doth not deprive them of recompense that do well, he shall write down their expence for his service, and the number of the Idols that they shall destroy, for reward of their good works. It is not necessary that all the faithfull goe to the warre, it is sufficient, that of every lineage, and of every Nation there goe a party, while the rest shall learn the Lawes and mysteries of faith, to instruct their Companions, when they shall return from their voyage, perhaps they will fear the chastisement of God. Oh ye that believe in God! fight against them that would cause you to be defiled in impiety, be valiant, and know that God is with them that have his fear before their eyes. When God caused to descend from

Kiab bin Malik, helal bin Amihe, Mesrarhe bin Rabia.

Heaven.

Heaven, any Chapter of the *Alcoran*, some of them said, through disdain, that will encrease the faith of this people. Certainly it augmenteth the faith of True-believers, it rejoyceth them, and enflameth the wrath of his divine Majesty upon Infidels, who persist in their pollutions, and dye in their wickedness. They know not that God tryeth the good, once, or twice a year, they will not be converted, it is lost time to preach to them. When God sent from Heaven any Chapter of the *Alcoran*, they beheld each others, and said, doth any one see us? They returned in their impiety, and God turned their heart from the right way, for that they would not learn the Truth. God hath sent you a Prophet of your own Nation, who, with passion, desireth to deliver you from your obstinacy, and is extreamly affected to instruct you in the way of Salvation, God is milde, and pitifull towards True-believers. If they abandon the faith, say unto them, God is my protector, there is but one sole God, I recommend my selfe to the will of his divine Majesty, he is the Lord of the Majestique Throne.

CHAP. X.

The Chapter of Jonas, *containing an hundred and nine verses, written at* Mecca.

IN the name of God, gracious and mercifull; I am God the mercifull. The precepts contained in this Book proceed from the Omnipotent: Doth the people wonder that we ve inspired a man to preach to the wicked the torments of l, and to declare to True believers, that they shall finde what their Lord to them hath promised? The wicked „ that it is but sorcery and enchantment. Certainly God is your Lord, who created Heaven and Earth in six dayes, and sitteth on his Throne, disposing all things; no man intercedeth for his Neighbour without his permission, he is your God and your Lord, worship him alone, will ye not consider it? you all shall

shall be one day assembled before him; he promised with truth, that he will cause men to dye, and raise them again, to recompence such as have believed in his Law, and done good works: The unbelievers shall drink a boyling drinke, and shall endure great torments, because of their impiety. He it is that gave light to the Sunne, and brightnes to the Moone, that created the signes to know the number of years, the account of moneths, and of whatsoever he hath created, these things teach with truth, the miracles of his divine Majesty, to such as have knowledge to understand them; the difference of day and of night, and what God hath created in Heaven and in Earth, are marks of his unity to them that have his fear before their eyes. They who believe there is no resurrection, such as place their content in the wealth of this world, they that trust in their riches, and that are ignorant of the commandments of God, shall be precipitated into the fire of Hell, because of their sinnes, and the True-believers shall be conducted by his divine Majesty into delicious gardens, wherein flow many rivers, they shall there finde whatsoever they *shall* desire, and shall say at the beginning of their prayers, prayse be God; afterwards they shall say, Salvation be to God; and at the end of their prayers, prayse be to God, Lord of the Universe. Although God doth sometimes suddenly chastise men, he alwayes attendeth the time of their Destiny. I will leave them that shall not believe in the Resurrection, in their errors, to their confusion; When man is afflicted, he invoketh us standing, sitting, lying, and in all postures, and when we have delivered him from his affliction, he persisteth in his wickednes. It seemeth good to the wicked to do in this manner, we destroyed their Predecessors when they believed not in the Prophets, neither obeyed the precepts that we sent them, and have established you on the Earth in their place after them, to see your deportments. When thou teacheſt our commandments to them that believe not in the Resurrection; they say, that the precepts of the *Alcoran* are altogether contrary to what thou preacheſt, and that thou hast altered them; Say unto them, I have no will to alter them of my selfe, I do but what is

is inſpired into me of God, I fear to be puniſhed at the day of Judgment, ſhould I diſobey his divine Majeſty; Say unto them, Had it pleaſed God, I had neither read, nor taught you his Commandments, I ſojourned a long time with you, before I taught you, will you not learn them? Who is more unjuſt then he that blaſphemeth? God doth not aid the Infidels that worſhip what can neither benefit nor hurt them, and ſay, their Idols ſhall intercede for them; will you inſtruct God in any thing that he knoweth not, of what is in Heaven or in Earth? Praiſed be God, he hath no companion. Men were all of one Religion before Infidelity took place, and if God had not ſaid that he would deferre the puniſhment of the wicked untill the day of Judgment, he had already deſtroyed them in this world, becauſe of their impiety; They ſay, we will not believe in the Prophet, if God make not ſome miracles to appear in him; Say unto them, God knoweth what ſhall be; expect, I will expect with you: when we gave them to taſte of content after their affliction, they had ſubtilty upon our Commandments: Say unto them, God is more ſubtile then you, his Meſſengers ſhall write your ſubtilties; he it is that made men to travell upon the earth and ſea; It is he that ſendeth them a favourable winde to rejoyce them in their ſhips; when tempeſt ſurpriſeth them, they believe that the waves will overwhelm them, then they invoke God, with deſire to embrace his Law, and ſay, if God doth deliver us from this danger, we will believe in his Unity, and returne him thanks for this mercy; and being delivered from perill, perſiſt in their wickedneſs. O people! you draw miſchief on your ſelves, you require nothing but the wealth of this world, you all ſhall appear before us to be judged according to your works; the life of the world is like to the rain, which we cauſe to deſcend from Heaven, it cauſeth with mixture all ſorts of herbage to ſpring forth, for the nouriſhment of men, and beaſts. When the Earth is adorned with flowers, and enriched with its fruits, the Inhabitants oftentimes believe they have the power to cauſe their production; then ſend we our chaſtiſements day and night upon the Earth, and render it

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as mown, and as if the lay before it had brought no fruit. Thus do I discover mysteries to such as have knowledge to comprehend them. They leg their salvation of God; he saveth and putteth in the way of salvation whom it pleaseth him. He shall not cover the visage of them that have done good works, they shall appar without shame, and dwell in Paradise, where they shall remain eternally; and such as shall have done evill shallbe punished after their demerits, they shall be covered with shane, and none shall be able to protect them, they shall be as if a great part of the obscurity of the night had covered their countenance, they shall be condemned to the fire of hell, wherethey shall dwell eternally. Think on the day, wherein we wil assemble all the world, and will say to the Infidels, hell shal be your habitation; where be the Idols you adored? we have separated you from each other. Their Idols shall say tothem, you have not worshipped us, God is witness; was there any thing between us and you, that rendred us ignorantof your adorations? That day shall every one see what he hath done, and know that God is Truth it self; their Idols shall be separated far from them, and they shall understand their blasphemies. Say unto them, who enricheth you with the wealth of heaven and earth? Who causeth life to come out of deah, and death out of life? Who disposeth all things in the world? They shall answer, it is God: Say unto them, why have you not therefore his fear before your eyes? God is indeed your Lord; what is there after the Truth, but falshood? How wil you depart from his Law? his Word shall be accomplished against Infidels. Say unto them, Have your Idols the power to cause men to die, and to make them rise again? God causeth them to die, and to rise again; how shall they be able to blaspheme after these reasons? Say unto them, Are your Idols able to conduct you into the right way? God guideth the people into the way of Salvation; who ought rather to be followed, he that guideth the people into the right way, or he that misleadeth them? What reason have ye to follow the evill way? The greatest part of them follow but their own opinion, buttheir opinion is not conformable to the Truth;

Truth; God knoweth all their actions, there is no falshood in the *Alcoran*, it confirmeth the ancient Scriptures, and perspicuously explaineth them; there is no doubt, but it proceedeth from the Lord of the Universs. They say *Mahomet* hath invented this Book; say unto them, come and bring any thing that resembleth it in Doctrine and Eloquence, and call the Idols which ye adore, we shall see if you are sincere; on the contrary, they have blasphemed, and have talked of what they understood not, when they heard the exposition of the *Alcoran*: Thus did their Predecessours; but consider what is the end of the unjust; There be among them, who will believe in this Book, and others that will not believe; Thy Lord knoweth them that defile the earth, if they slander thee, say unto them, I will answer with my actions, and ye shall answer with yours, ye are innocent of what I act, and I am innocent of what yee do. There be persons among them that have inclination to heare thee, but art thou able to cause the deafe to heare? Should they not be deafe, they would learne nothing; Others there be, who look towards thee, but art thou able to guide the blinde? should they see clearly, they would not follow the right way; God doth no injustice to men, they do injury to themselvs, through the enormity of their offences. I will cause them to rise again at the day of Judgment, as if they had remained but one hour of a day in the grave; they shall know each other, and the wicked who have not believed in the Resurrection, shall be damned: I will shew thee many of them whom I will chastise; I will cause thee to die before they be chastised, and they all shall appear before me to be judged; God is witness of their actions, he shall punish them according to their demerits; every Nation of the world hath had a Prophet sent from God, who hath judged with reason, and without injustice, the differences that were among them touching Religion: They have said, at what time shall the wrath of God appear? Say unto them, I, of my self, can neither procure good nor evill, if God doth not permit it; every one hath his destiny, when the time of their destiny arriveth, they can neither retard, or advance it one hour. Have yee considered

the punishment which God heretofore sent, by day, and by night against the wicked? When ye felt it, ye believed it, and fell into it headlong. It shall be said to the wicked at the day of Judgment, tast eternall torments; shall you not be punished according to your demerits? They will aske of thee, if the pains denounced against the wicked, and if the Resurrection be matters of truth? Say unto them, yes, my Lord is most exact in his words, and all the treasures of the world shall not be able to redeem one soul. They shall repent of their sins, when they shall feel the punishment of their offences, but shall be condemned without injustice; whatsoever is in heaven and in earth appertaineth to God, he is exact in his promise, yet the greatest part of the world do not know him. He it is who causeth to die, and giveth life, and shall assemble men at the day of Judgment. O people! God hath sent you instructions, and remedies for your infirmities; he hath sent a guide to conduct true believers into the way of his mercy; it shall be to them of more advantage, then the treasures that they accumulate: Have ye considered the good things which he hath created for you? Ye have appointed one part to be eaten, and have prohibited to eate of another: Hath God permitted you to blaspheme against him? The opinion of such as blaspheme against God, shall be but misery at the day of Judgment; God is full of goodness for the people, but most of them are ingratefull. In whatsoever place thou art, whether thou teach what is contained in the *Alcoran*, or whether thou labour, I am always present, nothing is concealed from thy Lord, of whatsoever is in heaven and earth; be it great or little, all is written in the intelligible Book, that explaineth all things. There needeth no fear for such as recommend themselves to God, they shall be exempt from the pains of hell. The true believers who have his fear before their eyes, shall suffer no torments in the other world; it is declared to them on earth, that they shall have all content, the word of God admits of no alteration; they shall enjoy perfection of felicity in Paradise. Afflict not thy self for the words of the impious, vertue procedeth from God, he understandeth, and knoweth all things; whatsoever is in heaven and

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in earth appertaineth to him: They who worship Idols, follow but their opinion, and are lyars; God hath created the night for repose, and the day for labour; such as hear his Word, finde therein marks of his omnipotencie. They have said, do ye believe that God hath a Son? Praised be God, he is most rich, and hath no need of any person, he possesseth whatsoever is in heaven, and earth; you have no reason in what ye alledge; will you speak of God what ye know not? God doth not aide in this world them that blaspheme against him, he shall cause them to feel after their death great torments, because of their impietie: Instruct them in the History of *Noah*, how he spake to his people, and said, O people! if my abode with you, and the preaching of the Commandments of God be irksom to you, know, that all my support is in God; assemble your Doctors, with your Idols, ard conceal not what ye do; go whither you will, ye shall finde none to protect you; if ye contemne my instructions, I require not of you a reward for my pains; I desire to receive of none other then God the Omnipotent, and recommend my self to the will of his divine Majesty. They slandered *Noah*, then did we save him in the Arke, and them that were with him; we prolonged their posteritie on earth, and drowned the wicked; consider the end of such as heard the word of God, and contemned it. We sent to them other Prophets after *Noah*, they made them to see miracles, and gave them most salutary instructions; but they did not believe in what they had no will before to believe. Thus I harden the heart of the wicked. We after them, sent *Moses* to *Pharaoh*, and his subjects, with our miracles, they arose against our Commandments, when the truth was preached to them, and said, it was but Magick and enchantment. *Moses* said to them, will you say that the Truth is Sorcery? God doth not assist Magicians and Sorcerers; they said, Art thou, with thy brother, come to divert us from the Religion of our Fathers, and to be esteemed on earth? We will believe in thy words. Then *Pharoah* commanded to summon the most skilfull of his Magicians; they being assembled, *Moses* said to them, cast down what ye have a will to cast down

on the ground; having cast down their cords and staves, *Moses* said to them, know ye none other thing but Magick? God shall render it vain, and unprofitable; he abhorreth such as defile the earth, he confirmeth the Truth through his Word, although it be against the will of the wicked. Few men believed in *Moses*, because of their fear to displease *Pharoah*, and his Ministers. *Pharoah* was powerfull on earth. and in the number of the wicked. *Moses* said, O people! if ye believe in God, resign your selves to his will; they answered, All our confidence is in God; Lord, do not thou abandon us to the malice of the unjust; deliver us through thy mercy from the hands of Infidels. We inspired *Moses* and his brother to dwell some time in *Egypt* with their people, and to make Oratories in their houses, therein to make their prayers, and preach to true believers. Lord, said *Moses*, thou hast enriched *Pharoah* and his people in this world; they go astray from the way of thy Law; confound their riches, and harden your hearts, they will not believe untill they see thy judgements, and feel the effect of thy wrath; he said, I have heard the prayers of you both; be faithfull in your Embassie, and follow not the way of the ignorant. We gave passage through the sea to the children of *Israel*; *Pharoah* pursued them with hatred and envy, untill his people were drowned. Then said *Pharaoh*, I believe there is none other God, but the God of the children of *Israel*, and I wholly recommend my self to his Will. Thou dost now believe in God, O *Pharaoh*! and wert before disobedient to his Commandements, filling the earth with thy enormities, I have delivered thee from this perill, that thou maist be an example to posterity; for many among the people are ignorant of my omnipotency. We gave the Children of Israel to dwell in places full of delights, and enriched them with the good things of the Earth; they knew the differences that arose among them touching Religion, thy Lord shall judge them at the day of Judgment. If thou doubtest what we have taught thee, repair to them that have read the Scripture before thee; what thy Lord hath taught thee is most true; be not thou of them that doubt, neither of such as derogate from the Commandments of God,

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thou ſhalt be in the number of the wretched. Thoſe whom God will chaſtiſe, ſhall not believe in his divine Majeſty, ſhould they behold all the miracles of the world, untill they ſee the torments of Hell. The faith is exceeding profitable to the Cities that have received it; when the Inhabitants of the City of *Jonas* embraceed it, we delivered them from our puniſhment, we delivered them from ignominy, and enriched them, untill the time appointed; if it pleaſed thy Lord, all the world ſhould believe in him; wilt thou abhorre the people untill they believe in God? No man can embrace the faith without his permiſſion, he ſendeth his indignation againſt them that diſobey his Commandments: Say unto them, Conſider all that is in Heaven and Earth, miracles and preaching are of no uſe to ſuch as will not believe; ſhall they expect what their Predeceſſors expected? Say unto them, expect, I will expect with you. I will deliver my Prophets, and the True-believers, from the torments of Hell, it is reaſonable that I deliver them that obey my Commandments. Oh people! who cauſeth you to doubt of the Law which I teach you? I will not worſhip the Idols that you adore, I worſhip one God alone, who ſhall cauſe you all to dye; I will embrace his Law, it commandeth to profeſs his Unity, I am not of them that ſay, he hath a companion equall to him. Adore not what can neither benefit nor hurt thee, if thou do it, thou ſhalt be in the number of the unjuſt. If God will afflict thee, none can deliver thee from affliction; if God will do good to thee, none can deprive thee of his grace, he hath given it to whom ſeemeth good to himſelfe, he is gracious and mercifull. Oh people! God teacheth you the truth; whoſoever ſhall follow the right way, ſhall ſave his ſoule, and whoſoever ſhall goe aſtray, ſhall deſtroy it. I am not your Tutor, I do but what is inſpired into me; I have patience in my perſeverance, I will expect the Judgment of God, there is no better Judge then he.

CHAP. XI.

The Chapter of Hod, *containing an hundred twenty and three Verses, written at* Mecca.

IN the name of God, gracious and mercifull. I am the mercifull God. The signes contained in this Book are most true, they proceed from the most wise, who knoweth all things. Worship yee but one God alone, I preach to you from him the torments of Hell, and declare the joyes of Paradise, that ye may implore pardon of his divine Majesty, and be converted; he shall give you an happy life in the world, untill the time appointed, and shall reward every one according to his works. I fear, lest you should be chastised at the day of Judgment; if you forsake the right way, you all shall be assembled before God to be judged. The heart of the impious inclined to hatred of the Prophet, and they would have concealed themselves for some time from God; they are covered with their garments, that they may not be known, but God knoweth what is in their soules, he understandeth whatsoever they conceale, and whatsoever they make manifest. All the Creatures of the world live of his grace, he knoweth the place of their repair, and the place where they must dye, all is written in an intelligible book, that explaineth all things. He it is that created Heaven and Earth in six dayes, his Throne was before upon the waters. (the *Alcoran*) exhorteth you to well-doing. If thou saist to the wicked, that they shall rise again after their death, they will say, it is but witchcraft and sorcery; if we retard some time to chastise them, they say, there is no punishment for their crimes; but they shall not avoid it, in the day when it shall appear, and they shall feel the rigour of the paines which they contemne. If we conferre riches, and health on the impious, and deprive them of them, they dispair in their impiety; if we give them good after their evill, they say, misery hath forsaken them, they rejoyce, and become arrogant. Such as are

See *Kitab el tenoir.*

humble

humble and patient in their afflictions, and do good works, shall obtain pardon of their sinnes, and a very great reward. Perhaps thou wilt forget to teach something of what I have inspired into thee, and be afflicted, because they say, that what thou speakest shall bring thee no profit. Certainly, thou art sent only to reprove them of their sin, thy Lord is omnipotent, and shall chastise them after their demerits. Assuredly, they will say, thou hast * forged the *Alcoran*, and that it is of thy invention; Say unto them, come and bring with you ten Chapters of your invention, like to the *Alcoran* in instruction and Eloquence, and call to your aid the Idols that ye adore; if you be righteous, if they hear not your prayers, neither afford you succours, know then, that the *Alcoran* descended from Heaven, through Gods permission, and that there is but one sole God, will ye not trust in him? I will bestow the riches and honours of the Earth, on many persons that affect them, and in the end they shall be confined in the fire of Hell, and the good works that they shall do in this world, shall be unprofitable in the other. They who observe what God hath ordained, study the *Alcoran*, and believe that it proceedeth from his divine Majesty, to teach the right way, and to obtain his mercy, as before it, was the book of *Moses*. Such as shall believe in the *Alcoran*, shall be happy, doubtlesse the fire of Hell is prepared for the Infidels who will not believe therein, but the greatest part of the world is incredulous: who is more impious then they that blaspheme against God? Such men shall not see his face; the Angels shall say, at the day of Judgment, behold them that have been impious, a curse is upon them, and upon the unjust that have mislead the people from the right way, they were indeed Infidels. Such men shall not escape the punishment of their crimes on Earth, they shall finde none that is able to protect them but God, he shall augment their paines, because they would not abandon their wickedness, neither receive the light of faith. Such are miserable men, their Idols shall not afford them succors, they doubtless shall be eternally damned: and such as shall believe in God, do good works, and be converted,

* *Contrové supra.*

shall dwell for ever in Paradise. The wicked are as deaf, and blinde, and the True-believers are like those who have good sight and perfect hearing; shall they be in paralell to each other? will ye never consider it? We sent *Noah* to reprove men for their sinnes, he said to them, worship but one God alone, otherwise I fear ye shall be chastised at the day of Judgment; The Doctors of the Infidels answered him, we see thee to be a man, like us, and that such as follow thee are poore people, blinde, and without counsell; we perceive not that thou hast any grace, that ought to preferre thee to us; contrariwise, we believe thee to be a lyar; he said, oh people! know ye not that God hath taught me what I preach to you, that he hath given me the grace of Prophecie, and deprived you of it? shall I exhort you to acknowledge his grace, seeing ye abhorre him? Oh peoole! I require no recompense of you for my paines, God will reward me largely. I desire not to banish True-believers from my company, they shall one day appear before their Lord, but I perceive that yee are ignorant. Oh people! who shall hinder God to punish me, if I abuse True-believers? Will ye not consider it? I say not that I possesse the treasures of God, I know not what shall be; I say not that I am an Angel, I say not to them whom you contemne, that God shall enrich them, God knoweth what is in their souls; should I maintain such discourse, I should have great blame. They said, oh *Noah*! we have a long time disputed together; if thou art sincere, let us see the paines which thou preacheſt to us; God, said he, when it shall please him, shall cause you to see them, you shall not escape them, my instructions shall be to you unprofitable; if God will prove you, he is your Lord, and you shall one day be assembled before him to be judged. Will the unbelievers say, that thou hast forged the *Alcoran*, and that it is of thine invention? Say unto them, if I have invented it, sinne will be upon me, and I am innocent of your blasphemies. God inspired into *Noah*, that none should believe in his words, but such as had already believed in him: He said unto him, build an Arke conformable to the inspiration that we have sent thee, but speak

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no more to me of the unjuſt, they ſhall be drowned; the paſſengers derided him and his Arke; he ſaid to them, ye ſcoffe at me, I will laugh at you, and we ſhall ſee them that ſhall beſt underſtand; he whom God ſhall chaſtiſe, ſhall be covered with ſhame, and perpetually tormented. When our will was to deſtroy that people, and the light of the morning appeared, and the water boyled in *Noah's* pot, we commanded him to charge his Arke with two beaſts of every kinde and Species; all creatures were deſtroyed, except thoſe, of which we before made mention, as well ſuch as believed, as them that did not believe, and that but a few: *Noah* ſaid unto them, aſcend the Arke in the name of God, who ſhall cauſe it to ſwimme, and to anchor; the Lord is gracious and mercifull towards us. When the Arke began to flote, like to a Mountain, *Noah* called to one of his ſonnes who ſtayed on the Earth, and ſaid, my * ſonne, come up into the Arke with us, and remaine not with the Infidels; he anſwered, I will aſcend an high mountain, that ſhall ſave me from the waters; *Noah* ſaid to him, none is able this day to deliver thee from the puniſhment of God, if it be not through his mercy; The waters being riſen, he was in the number of them that were drowned: God commanded the Earth to drinke its water, and the Heavens to poure down no more raine; the water diminiſhed upon the Earth, after the people were drowned, and the Arke reſted upon the Mountain called *Gioudy*; thus were the unjuſt extirpated; *Noah* prayed to his Lord, and ſaid, Lord, my ſon that remained in the waters was of my lineage, thou didſt promiſe me to ſave my family, thou doſt exactly perform thy promiſe, thou art true in thy words, and moſt juſt in thine actions: Oh *Noah!* anſwered God, that ſonne is not of thy lineage, he hath offended me, and diſobeyed my Commandments, do not enquire of me concerning that which thou oughteſt not to know, otherwiſe thou ſhalt be in the number of the ignorant: Lord, ſaid *Noah*, I will take heed, through thine aſſiſtance, to enquire of thee what I ought not to know, if thou haſt not pitie on me, I ſhall be in the number of the miſerable. God ſaid, oh *Noah*! deſcend from the Arke with Salvation,

* *Gelaldin* ſaith that he was called *Kinan*.

Salvation, and blessing upon thee, and upon a part of them that are with thee; I will enrich the other part with the wealth of this world, to punish them most severely at the day of Judgment. I teach what shall be, what neither thou, nor thy people have not yet known; be patient in thine afflictions, Paradise is for them that have my fear before their eyes. We sent *Hod* to the people of *Aad*, his brother; he said unto them, oh people! adore but one God alone, otherwise ye shall be in the number of Infidels, I require of you no recompense for the paines I take in preaching to you, he that created me, shall reward me; will ye never be wise? implore pardon of God, be converted, and obey his divine will, he shall send you raine from Heaven, and shall encrease your strength, and riches, be not in the number of the wicked; they answered, oh *Hod*! thou sheweſt us no reasons to prove thy sayings, thy words shall not make us to quit our Gods, we give no credit to thy discourse, and tell thee, that some one of our Gods shall severely chastise thee; He said, take God and your selves to witnesse that I am innocent of the sinne that you commit, in adoring Idols; if you conspire against me, none shall be able to protect you at the day of Judgment, I recommend my selfe to the will of God, mine and your Lord, he conserveth all the creatures of the Earth, and loveth them that follow the right way. I have discharged my duty and commission, I have taught you what God commanded me, if you goe astray, he shall establish another people in your place, you do him no harme through your impiety, he exactly observeth whatsoever is done in the world. When we destroyed that people, we by our especiall grace delivered *Hod* from their malice, and all the True-believers that were with him, we delivered them from great affliction. The people of *Aad* contemned the Commandments of God, and disobeyed his Prophets, they followed the will of the obstinate, were cursed in this world, and shall be accursed at the day of Judgment, because they disobeyed his divine Majesty, with designe to extirpate the people of *Hod*, his brother. We sent *Salhe* to *Temod*, his brother, and his people; he said to them,

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oh people! worship one God alone, he it is who hath created you of the dust of the Earth, and filled it with many sorts of fruits, that you might inhabit it; beg pardon of him, and be converted, he hearkneth to his creatures, and heareth their prayers: they answered, oh *Salhe*! it was hoped thou wouldst have been our Captain, before the prohibition was made, to adore the Gods of our fathers, we exceedingly doubt of what thou preacheſt; Oh people! said *Salhe*, know ye not that God taught me what to you I preach, and that he hath given me his grace? who shall protect me if I disobey him? You can but augment my pain, should I believe you. O people! this Camell, which God for you hath created, shall be to you a miracle, and instruction, suffer it to feed, and do it no harm, lest you be suddenly chastised. They through contempt, wounded the Camell. Then said he unto them, ye shall live in your houses for the space of three dayes before ye be destroyed; what is foretold to you, is no Fiction: when we destroyed them, we, through our especial grace saved *Salhe*, and the true believers that were with him; thunder surprized those Infidels, and in the morning they were found in their houses dead, extended as carkases: Thus did *Temod* and his people contemne the Commandments of God, to their disadvantage. Our Messengers that came to *Abrahams* house, declared to him the birth of *Isaac*, *Jacob*, and their posterity; they mutually saluted, when they entred into his house, he caused rosted flesh to be brought to them to eate, and perceiving that they did not eate, contemned them in himself, and was terrified with their comming; they said unto him, fear not, we are sent to *Lot*, to extirpate the inhabitants of his City; *Abrahams* wife being present, began to laugh, when they foretold the birth of *Isaac*, *Jacob*, and their posterity; she said, ah God! shall I bear a son, I, who am old, and have an husband extremly aged? this would be a miracle; they answered, are ye astonished at the power of God? O ye of the family of *Abraham*! God hath given you his blessing, praise and glory are due to him in all places. When *Abraham* was freed from his fear, and they having announced the birth of his children, he disputed with them a long

The *Turks* believe that *Salhe* changed a rock into a Camell.

long time, touching the inhabitants of the City of *Lot*; he was of a milde disposition, and frequently repeated the praises of God. The Messengers said unto him, O *Abraham*! put an end to thy questions, the hour is come, wherein God hath commanded to destroy them, they shall undergo inevitable torments. When they arrived in *Lots* house, he was grieved, in that he was not able to secure them from the insolencie of the people; he said, behold here a day extremly difficult to pass; The inhabitans of the City having knowledge of their arrivall, repaired to *Lots* house to continue their filthiness: *Lot* said unto them, O people! I have two daughters, whom I will give you, fear God, trouble me not, abuse not my guests; is there none among you to shew you your error? They answered, thou well knowest that we have nothing to do with thy daughters, thou knowest what we require; he said, were I of sufficient power, I would dwell in a fortified place to avoid the assaults of your malice: Then said the Messengers of God unto him, O *Lot*! we are Angels sent from God, those villains shall not approach thee, go this night out of the City with thy family, none shall look back but thy wife, she shall feel the punishment prepared for the wicked, they shall be punished early in the morning; be gone speedily, the day approacheth; when we destroyed them, we turned the City upside down, and caused it to raine upon them stones, marked with fire, to confound them. Such chastisement is not far from the Infidels (that are in *Mecca*.) We sent *Chaib* into the Countryof *Madian*; he said, O people! worship one God alone; weigh with good weights, and measure with good measure; detain nothing from your neighbour, and defile not the earth, if ye believe in God, otherwise I fear you may be punished at the day of Judgment; the little that shall remain, shall bring you more of content, then all that yee can purloin, in weighing with false weights, and measuring with false measure. I am not sent to be your Tutor, but only to declare the word of God: they said, O *Chaib*, doth thy Law enjoyn us to abandon the gods of our Fathers, and hinder us to make of our goods what shall seem good to us? thou art not of an humour good enough to be our Director. He said, O people!

See *Kitab el tenoir*, and *Celaldin*.

people ! ſee ye not that God hath taught me what I preach ? He hath given me wealth for ſubſiſtance : I contradict you in nothing but what is forbidden you, I will do nothing but what is reaſonable, and conform the moſt I ſhall be able to Juſtice ; my whole ſupport is in God, I recommend my ſelf to the will of his divine Majeſtie, before which I muſt one day appear. O people ! take heed leaſt ye become criminall, if ye forſake the company of the righteous, and leſt that befall you, that hapned to them who would not believe *Noah*, *Hod*, *Salhe*, and *Lot*; the puniſhment of God is not far from you ; beg pardon of him, and be converted, he is mercifull and amiable. They ſaid, O *Chaib* ! we underſtand not all that thou ſayeſt ; we ſee thee amongſt us without force and power ; wert thou not accompanied, we would ſtone thee ; thou ſhalt have no dominion over us. He ſaid, O people ! eſteem ye my company, and fear ye it more then God ? Have ye turned the back towards him ? He knoweth all your actions, live after your own manner, I will live after mine, you ſhall hereafter know your error ; he whom God will chaſtiſe, ſhall remain in perpetuall miſery, you ſhall ſoone underſtand who ſhall be the lyar, you or I ; expect the iſſue, I will expect with you : when we commanded to deſtroy them, we (through our eſpeciall grace) preſerved *Chaib*, and the true believers that were with him ; thunder ſurprized thoſe wicked ones, and they in the morning remained dead, extended as carkaſes in their houſes. Thus were the Inhabitants of *Madian* chaſtiſed like the people of *Temod*. We ſent *Moſes* to *Pharoah* and his Doctors, with Miracles, with Arguments and Reaſons moſt clear and intelligible ; but thoſe Doctors followed his will, and obeyed his commandments, notwithſtanding they were contrary to reaſon ; they ſhall follow him at the day of Judgment, as they followed him upon earth ; that day ſhall they be accurſed, and ſhall finde none that ſhall be able to protect them : the puniſhment of *Mecca* ſhall be like to that I relate to thee ; there be of its Inhabitants who ſubſiſt, and that do not ſubſiſt, and are no more ; we have done them no injuſtice, they have drawn miſchief on themſelves, and their Idols have been of no uſe to them, but to augment their miſery,

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when God hath commanded to destroy them: Thus hath God surprized the inhabitants of *Mecca*, he hath chastised them, because they were unjust; this shall serve for example to them that fear the day of Judgment; all men shall there be gathered together, all the world shall see it; I will retard it untill the time appointed, that day shall noman speak without my permission; there be that shall be miserable, and others who shall be happy; the miserable shall dwell in the fire of hell, they shall cry and complain so long as the earth and the heavens shall endure, and so long as it shall please God, who doth as seemeth good to himself. The happy shall enjoy Paradise, where they shall abide eternally, so long as earth and heaven shall endure, and so long as it shall please God. Doubt not what the unbelievers worship, they adore but the Idols which their Fathers worshipped; assuredly I will chastise them as their Fathers were chastised. *Moses* preached the old Testament, yet did the wicked contradict his Precepts; had not God said that he will not punish them, until the day of Judgment, he had already destroyed them, because they are in an exceeding great error; thy Lord shall reward every one according to his works, he knoweth all their actions. Observe exactly what hath been commanded you, with them that are converted; transgress not the Law of God, he beholdeth whatsoever you do. Incline not to the affections of the unjust, lest the fire of hell surprise *you*, and you be deprived of protection. Pray to God evening and morning, and a part of the night; prayers blot out sins; it is the doctrine of Preachers; be patent, and persevere, God will not deprive the righteous of their reward: He prohibited your Predecessors and their posterity to defile the earth; nevertheless there were few among them that abstained; the unjust acted whatever pleased them, and were guilty before God: He shall not destroy *Mecca*, if the Inhabitants thereof obey his Commandments; and if it pleased him, the whole world should be of one Religion; they to whom he giveth his grace, transgress not his Will, his Word shall be accomplished, and hell shall be filled with devills, and the wicked of all Nations. They have recounted to thee, and thou understandest whatsoever things

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are neceſſary for them, and what the Prophets have heretofore taught; thine heart hath been ſtrengthened, they containe the truth, and they ſhall be fora leſſon to true believers. Say unto Infidels, do on your part as yee ſhall underſtand, we will do on our part as we underſtand, and attend the iſſue, we will attend it with you; whatſoever is in heaven, and in earth appertains to God, all men ſhallbe aſſembled before him, worſhip him, reſign your ſelves to his Will, he knoweth whatſoever the people doth.

CHAP. XII.

The Chapter of Joſeph, *containing an hundred and thirteen Verſes, written at* Mecca.

IN the Name of God, gracious and mercifull. I am the mercifull God. Theſe ſigns are the ſigns of the Book which diſtinguiſheth good from evil. We have cauſed to deſcend from heaven the *Alcoran*, written in the *Arabique* tongue, peradventure ye will learn it. I deliver unto thee in the *Alcoran*, one of the beſt things that I have inſpired into thee. Thou wert before the comming thereof, in the number of the ignorant. Remember thou, that *Joſeph* ſaid to his father, My father, I ſaw in a dream eleven Stars, the Sun, and the Moone, I ſaw them adoring me. My ſon, ſaid his father, diſcover not thy dream to thy brothers, they will conſpire againſt thee, the devill is an open enemy to men, thou ſhalt be elected of the Lord in this world, he ſhall teach thee the explication of Dreams, he ſhall accompliſh his grace upon thee, and upon the lineage of *Jacob*, as he did accompliſh it upon thy fathers, *Abraham*, and *Iſaac*; the Lord knoweth all things, and is moſt wiſe. The Hiſtory of *Joſeph* ſhall ſerve for example to poſterity; remember thou, how his brothers ſaid, our father loveth our brother *Joſeph* more then all us together, he is in an exceeding great error, let us kill *Joſeph*, and caſt him into ſome ſecret place remote from us, his abſence will render the face of

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our father more gentle towards us; after his death we will be converted. One of them said, you shall not do well to kill him, but cast him into the well, some passengers will take him, and carry him into an unknown Country: They said to their father; father, wherefore dost thou not send *Joseph* into the fields with us? we will be very carefull, he shall sport and recreate himself; I fear, said he, that ye will neglect to preserve him; dost thou fear (said they) that a wolfe should devoure him in our presence, and that we want strength to defend him? In the morning they led him with them, and cast him into a Well. We inspired him to propheſie to them what should befall them for the mischief they acted, but they wanted knowledge to comprehend it; they in the evening returned to their fathers house, with eyes full of dissembled teares, and said unto him, father, we sported, and ran who should run the best, *Joseph* remained with our baggage, a wolfe came that devoured him; thou wilt not believe us although we speak the truth; then they shewed him his shirt, which they had sprinkled with blood; it is you that hath done it, said he, you shall answer it before God, he is my protector, and was patient, without lamenting. There past that day * a *Caravan* near to that Well, who desiring to draw water to drink, let down a bucket, on which *Joseph* took hold to get out; they gave him cloathes, led him away secretly, and sold him at a good rate for ready money; they would not kill him, in which they were honest men. He that bought him in *Egypt*, commanded his wife to have care of him, that he might one day be usefull for their service, and be to them instead of a son. Thus did we establish *Joseph* in the Country of *Egypt*, and taught him the exposition of dreams, thy Lord is Omnipotent, but few men know him: when *Joseph* came to the age of manhood, we gave him knowledge and prudence; thus do we reward the righteous. His Masters wife became amorous of his beauty, she one day shut him into her chamber, and solicited him with love; God defend me (said he) to betray my Master, and be unchaste (he was in the number of the righteous) and fled to the door; his Mistris ran after him, and to stay him, tore his shirt through the

* the *Levantins* well; a *Caravan*, a number of persons travelling together.

the back: she met her husband behind the door, to whom she said, what other thing doth he merit, who would dishonour thine house, then to be imprisoned, and severely chastised? Lord, said *Joseph*, she sollicited me, that infant which is in the cradle, and of thy parentage shall be witness: Then the infant in the cradle said, if *Josephs* shirt be torne before, she hath spoken truth, and *Joseph* is a lyar; if the shirt be rent behind, *Joseph* hath delivered the truth, and she a lye: then her husband beheld *Josephs* shirt torne behind, and knew that it was extream malice, and said to *Joseph*, take heed to thy self, and beware this act be not divulged: do thou, speaking to his wife, implore pardon for thy fault, thou art truly guilty. The women of the City, said among themselves, that the rich mans wife was amorous of his Slave, and that she had sollicited his love, and had erred from the right way, which she understanding, made them an exceeding fair feast, and caused *Joseph* to enter the Parlour where they sate; while they carved their meat, they were so surprised, and entangled with *Josephs* beauty, that they in stead of carving their meat, cut their fingers. O God! said they, this is not a man, but an Angel; then said she unto them, behold him whom I loved with so much passion: she another time importuned him, to satisfie her desire, and perceiving that he would not condescend to her will, menaced him with the prison, and to make him miserable: O God! said *Joseph*, I had rather be a prisoner, then do what she desireth, deliver me from her malice, defend me from inclining to her lubricity, and from being in the number of the wicked: his Lord heard his prayer, he understandeth and knoweth all things. This woman seeing *Josephs* resolution, judged it requisite to imprison him for some time; he was put prisoner with two men, one of which told him that he had dreamed that he prest grapes to make wine; the other said, that he deamed that he carried bread upon his head, which the birds did eate; they demanded of him the interpretation of their dreams, because he seemed to them to be a good man; he said to them, before ye break fast, I will interpret your dreams. I will first tell you what God hath taught me, and how I quit, and abandon the law of Infidels, and

embrace the Law of our fathers, *Abraham*, *Isaac*, and *Jacob*, vve ought not to vvorſhip many gods; ſuch as believe in the unity of God, are endued vvith his grace, but few men give him thanks. O Priſoners! vvho hath more power, Idols, or one ſole God, vvho is omnipotent? The gods vvhich ye adore are but Idols, vvhom ye and your fathers call by ſuch a name, as ſeemeth good to you, ye have no reaſon to worſhip them; God doth not enjoyn you this, he commandeth you to vvorſhip him alone; this is the right vvay, but the greateſt part of the vvorld of this are ignorant. O priſoners! the one of you ſhall give vvine to drink to his Maſter, the other ſhall be hanged, the birds ſhall feed on his head, the interpretation that ye have required ſhall be accompliſhed. He beſought him that ſhould be ſaved, to remember him when he ſhould be near to his Maſter; but the devil cauſed him to loſe the remembrance of *Joſeph*, vvho remained priſoner the ſpace of nine years: At that time the King of *Egypt* ſaw in a dream ſeven fat kine, vvhich ſeven leane kine devoured; and ſeven green eares of corne, vvith ſeven drie eares; of vvhich he required the interpretation of his Doctors; they anſwered, that the dream vvas very obſcure, and that they knew not the interpretation; the priſoner that had been ſet at liberty, ſaid, that he vvould forthwith give the interpretation of the dream, remembred *Joſeph*, and calling him unto him, ſaid, O righteous man! explain unto us vvhat is the ſignification of ſeven fat kine, devoured by ſeven leane, and ſeven green eares of corne, and as many dry, peradventure I ſhall return to the King and his people, and they ſhall underſtand the interpretation of this dream. *Joſeph* ſaid to him, yee ſhall ſow the earth ſeven years following, vvhich ſhall abound in fruits, preſerve your Harveſt in the eares, and take only vvhat ſhall be neceſſary for life; after this, there ſhall come ſeven years barren, and unfruitfull, in vvhich the people ſhall ſuffer much. The King of *Egypt* having learned the interpretation of this dream, commanded to call *Joſeph*; the Meſſenger ſaid unto him, O *Joſeph!* return to thy Maſter, and require of him the meaning of the vvomen who did cut their fingers, he hath knowledge of their malice, hath cauſed them to aſſemble, and demanded of them

them what was their design, vvhen they solicited thee vvith love; they answered, they knew no sin in thee, and his wife confessed the truth, saying, she had importuned thee, but that thou art a very just man. *Joseph* answered, by this it appears that I am no traitor to my Master in his absence, God guideth not traitors; I vvill not say I am a man without sin, the spirit of man inclineth to evill, except such to vvhom God hath given his particular grace, he is gracious and mercifull to vvhom seemeth good to him. The King having talked vvith *Joseph*, entred him into the number of his domesticks, and made him superintendent of his * revenews, because he knew him to be a man of spirit, faithfull, and thrifty. We, by our especiall grace, established *Joseph* in the Country of *Egypt*, where he did what seemed good to him. I deprive not the righteous of their reward on earth, the recompence of the other world is yet greater for them that believe in my Law, and have my fear before their eyes. The brethren of *Joseph* returned to buy corne; he said to them, vvhen ye shall come again, bring vvith you your young brother by the father, you shall finde I vvill make you good measure, and lodge vvell my guests; if you bring him not, there shall be no corne for you, approach not this kingdom without him: They answered, Lord, his father loveth him exceedingly, nevertheless we shall endeavour to perform what thou enjoynest us; he commanded his servants to put their money for corne in the bottoms of his brethrens sacks, perhaps, said he, they will return, or acknowledge this favour vvhen they shall come into their Country. When they arrived at their father, they said, father, there is no more corne for us, if our young brother go not vvith us, if he go thither vve shal have good measure, and we will be careful of him. You will be careful, said he, as you vvere heretofore of your brother *Joseph*; God vvill defend him better then you, he is the merciful of the merciful. When they poured forth their corne, they found their money at the bottoms of their sacks, and said, our father, what shal we desire more, our mony is restored to us, and we have bread for our family, permit that our brother go with us, we shall have better measure, that is a small thing to the

* All the revenews of the Crown.

King of *Egypt*; I will not send him with you, unless ye all sweare before God to bring him back again, if there be no great impediment. They swore to fulfill his will; then said he, I take God to be witness of your oath: O my sons! enter not all together into the city, but go in at severall gates, to the end the people may not be jealous of you; God commandeth what to him seemeth good, I rely on him, all true believers ought to resign themselves to his divine will; they entred the City as their father enjoyned them, to content him; being arrived before *Joseph*, he took his little brother by the hand, and said to him, trouble not thy self for what shall become of thy brethren; having filled their sacks, he caused a Cup adorned with precious stones to be put into the sack of his little brother; caused it to be given out, that they of the *Caravan* had stolne the Kings Cup; and sent men after them to search; those strangers protested they saw it not, and that they came not into *Egypt* to steal, that they were sureties for each other, and that he who had stolne it, deserved punishment. The Cup was found in the sack of his young brother; he caused him to be apprehended, and accused them all of theft; Lord, said they, his father is old, he will be extreamly afflicted for his absence, take one of us in his place, thou shalt in the end finde us to be honest men: God forbid, said he, that I should detain other then him who was found guilty of theft, that would be injustice; finding themselves out of hope to free their brother, they saved themselves in a secret place remote from the City; where the eldest said to his brethren, you know the oath we took at our departure, and how heretofore we intreated *Joseph*, I will not go out of *Egypt* without my fathers permission, God is most just, he shall dispose of me and my brother as shall please him, return to your father, and say unto him, thy son was taken in theft, we saw him, and endeavored to our power to deliver him, they of the *Caravan* shal be witnesses. *Jacob* said at their return, they were the cause of that accident, that did not displease you; and he took patience, saying, God perhaps will favour my sons to return in health; he knoweth in what condition I am, he is most prudent in what he ordaineth. He retired from among

among his sons extreamly afflicted, and bewayled the loss of his son *Joseph*; had his eyes continually covered with tears, and he bore in his heart great sorrow. His sons said unto him, Dost thou yet remember *Joseph*, to adde to thy grief, and hasten thine end? I am (said he) extreamly desolate, I leave all to the will of God; he hath taught me what ye know not. My sons return into *Egypt*, and enquire tidings of your two brethren; dispair not of the Spirit of God, none dispair of Gods Spirit, but the wicked. When they came unto *Joseph*, they said unto him, The famine that is in our Country, hath extreamly afflicted us, it hath often constrained us to come to buy Corn; thou, of thy favor, hast made us good measure; thou hast caused our money to be restored for alms, God will reward thee, he recompenceth such as are Alms-givers. He said unto them, Ye remember what ye did unto your brother *Joseph*: They replyed, Certainly thou art not *Joseph*. I am *Joseph*, said he, and behold my brother *Benjamin*. God hath given us his grace; he rewardeth him that hath his fear before his eyes, and is patient in his afflictions; he depriveth not the righteous of recompence. God, said they, hath poured his favors upon us in saving thee, whom we have exceedingly offended. Be not (said he) ashamed, God this day pardoneth you that sin, he is gracious and merciful; return to your Father, and bear to him this shirt, cast it upon his face, he shall recover sight, and return hither with him, and with your whole family. The *Caravan* was then half way upon return, when *Jacob* said to them that attended him, I smell the odor of my son *Joseph*; you deride me, but what I speak is most true: They told him, that he was still in his old error; some days following, one of his sons arrived with tidings of *Joseph*, and cast the shirt that he had given him, upon him; and incontinently he recovered his sight, and said, Did I not always tell you, that I knew what ye knew not; they said, Our Father pardon us, and ask the forgiveness of God for us, who have exceedingly offended him: He answered, I will beg pardon of God for you, he is gracious and merciful. When they arrived before *Joseph*, he took his Father by the hand, saying,

King of *Egypt*; I will not send him with you, unless ye all sweare before God to bring him back again, if there be no great impediment. They swore to fulfill his will; then said he, I take God to be witness of your oath: O my sons! enter not all together into the city, but go in at severall gates, to the end the people may not be jealous of you; God commandeth what to him seemeth good, I rely on him, all true believers ought to resign themselves to his divine will; they entred the City as their father enjoyned them, to content him; being arrived before *Joseph*, he took his little brother by the hand, and said to him, trouble not thy self for what shall become of thy brethren; having filled their sacks, he caused a Cup adorned with precious stones to be put into the sack of his little brother; caused it to be given out, that they of the *Caravan* had stolne the Kings Cup; and sent men after them to search; those strangers protested they saw it not, and that they came not into *Egypt* to steal, that they were sureties for each other, and that he who had stolne it, deserved punishment. The Cup was found in the sack of his young brother; he caused him to be apprehended, and accused them all of theft; Lord, said they, his father is old, he will be extreamly afflicted for his absence, take one of us in his place, thou shalt in the end finde us to be honest men: God forbid, said he, that I should detain other then him who was found guilty of theft, that would be injustice; finding themselves out of hope to free their brother, they saved themselves in a secret place remote from the City; where the eldest said to his brethren, you know the oath we took at our departure, and how heretofore we intreated *Joseph*, I will not go out of *Egypt* without my fathers permission, God is most just, he shall dispose of me and my brother as shall please him, return to your father, and say unto him, thy son was taken in theft, we saw him, and endeavored to our power to deliver him, they of the *Caravan* shal be witnesses. *Jacob* said at their return, they were the cause of that accident, that did not displease you; and he took patience, saying, God perhaps will favour my sons to return in health; he knoweth in what condition I am, he is most prudent in what he ordaineth. He retired from among

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Enter without fear into *Egypt*, cauſed him to ſit down, and his brethren fell proſtrate before him. My Father, ſaid he, behold there the interpretation of mine old dream, God hath rendred it true, he hath favored me, in delivering me from priſon, and conducting you hither; he hath put an end to the jealouſie which the devil had procured between me and my brethren. The Lord is liberal to whom ſeemeth good to him; he knoweth what is neceſſary for his people, and is moſt prudent in what he ordaineth. Lord, thou haſt given me wealth, and knowledg to interpret dreams. Creator of Heaven and Earth, thou art my protector, give me the grace to die in thy Law, and place me in the number of the righteous. This History of *Joſeph*, is an ancient Hiſtory which I relate to thee. Thou wert not with his brethren when they conſpired againſt him; nevertheleſs, the greateſt part of the people are incredulous. Demand no reward of them for having preached the *Alcoran*, it inſtructeth onely the wiſe. How many ſignes be there in Heaven and Earth, of the unity of God? yet the people believe not therein, and moſt of them adore Idols; aſſuredly God ſhall puniſh them at an unexpected hour, and in a time which they know not. Say unto them, Behold the right way, I call to the way of Salvation and Light, ſuch as follow me. I return thanks to God, for that I am not in the number of unbelievers. We ſent aforetime none but men to inſtruct the people; will not men conſider what hath been the end of the wicked that were before them? Paradiſe is for them that are righteous; will ye not be converted? They cauſed the Prophets to looſe all hopes of their Converſion, and believed them to be lyars; but we protected them, and delivered from their malice ſuch as ſeemed good to us. Nothing ſhall exempt the wicked from the puniſhment of their pains; they ſhall ſerve for example to men of ſpirit. The *Alcoran* containeth no blaſphemies, it confirmeth the ancient Scriptures, and teacheth True-believers the way of Salvation.

He ſpeaketh to *Mahomet.*

CHAP.

CHAP. XIII.

The Chapter of Thunder, containing fourty three Verses, written at Mecca. See *Gelaldin* and *Bedaoi.*

IN the name of God, gracious and merciful; I am the most wise and merciful God. These precepts are the precepts of the Book sent to thee from thy Lord; it is a thing most true, but few men incline to believe it. It is sent from God, who raised Heaven without a prop, and with a column, that appeareth, and sitteth on his throne, disposing all things. He causeth the Sun and Moon to move, until the day appointed; he disposeth all things at his will, and manifesteth to men the signes of his omnipotency. Peradventure you will believe in the Resurrection of the flesh. He it is that hath extended the Earth, raised the Mountains, caused the Rivers to flow, who created of all sorts of Fruits, the Male and Female, and covereth the day with the obscurity of the night. These things are signes of his unity to such as consider them. He hath created many fields of divers sorts, and Gardens filled with Grapes, and many different Fruits; he created Date-trees, thick as Groves, and Forests, and others that are scattered through the fields; some are moystened with waters, and others have a more pleasing taste. These things are signes of his unity to such as consider them. Thou art amazed at the lies of Infidels, be astonished at their discourses; when they deny the Resurrection, and say, What, shall God yet once again create us of the dust of the Earth? when we shall be Earth, shall we be a new people? They are impious, they shall have Oaks upon their necks, and shall remain eternally in the fire of Hell; they precipitate themselves into eternal pains, and contemn the mercy of God, so did their predecessors; but God is gracious to such as convert. Chastise severely the obstinate Infidels. They have said, We will not believe in the Prophet, unless we see some miracle to appear. Say unto them, I am not sent but to preach the word of God. He hath sent persons to every Nation, to teach

them the right way; nothing is hid from him in the world; he knoweth what women bear in their womb; he knoweth the time and period of every thing, the present, past, and future; he is great and omnipotent. He understandeth what you keep secret, and what ye make manifest; he knoweth where they be who cover themselves with the obscurity of night, and them that travel in the clearness of day; every one hath his guardian by his commandment, who observeth what he doth, and depriveth none of grace, that hath not offended his divine Majesty, and none can hinder him to punish whom it seemeth good to him. He it is, who giveth you to see the lightning which terrifieth men, and nourisheth his Creatures by the rain which he causeth to fall; he created the clouds charged with moysture, causeth thunder to make a noise, darteth the Thunder-bolt, and striketh whom it pleaseth him; the Angels tremble in his presence, yet do the wicked dispute his omnipotency. He it is who ought to be implored; the prayers of them who implore another God are ineffectual, they are like to such as are very thirsty, and stretch forth the hand towards a Fountain, to which they cannot reach; the prayers of the wicked are impiety: Whatsoever is in Heaven, and in the Earth, the shadow of the morning, the obscurity of the evening humble themselves before God, through force or affection. Say unto them, Who is the Lord of Heaven and Earth, but God? who, except God shall protect you? your Idols can neither benefit, nor hurt you: Is the blinde like unto him that seeth cleerly? is darkness like unto light? shall they adore the Creatures instead of the Creator? God hath created all things, and is omnipotent; he causeth rain to descend from Heaven, and Rivers covered with Foam, to flow in the Valleys. The Gold, the Silver, and Mettals which ye melt to adorn and enrich your selves, are like unto froth. Thus doth God teach what is profitable, and what unprofitable; froth suddenly vanisheth, and is of no utility to men: So falshood vanisheth before truth. Thus doth God speak through a parable, to them that obey him, and giveth them Paradise. All the riches of the Earth, and as much again, cannot ransom the Infidels,

fidels, they shall be eternally tormented in the fire of Hell. Who knoweth, that the truth contained in this Book, was not sent to thee from God? He that doubteth is blinde; men of Spirit do not doubt They who satisfie what they promise to God, who transgress not his Commandments, who have his fear before their eyes, who apprehend the day of judgment, who are patient in their afflictions for love of his divine Majesty, who make their prayers at the time appointed, who give alms privately and publikely, and blot out their offences with good works, shall be blessed. They shall enter into the Garden of *Eden* with their father, their wives, and families; the Angels shall visit them, shall salute them, and say, Behold the recompence of your perseverance, behold eternal grace. Such as shall swarve from their promise, and disobey the Commandments of God, and pollute the Earth, shall be accursed of God, and severely chastised; he giveth, and deprived of wealth, as seemeth good to him. The unbelievers rejoyce in the riches of the earth; but those riches are of little value, if they consider them of the other world. They say, If *Mahomet* doth not make some miracle to appear from God, we will not believe him. Say unto them, God guideth, and misleadeth whom it pleaseth him; he confirmeth the hearts of them that have faith in his Law; the Remembrance of God confirmeth the hearts of True believers: Such as shall do good works, shall be happy. We have sent thee, as we did send other Prophets, to them that preceded thee. Teach the people what we have inspired into thee: When they shall disobey thee, say unto them, God is my Lord, there is but one God alone, I am wholly resigned to his divine will; my refuge is in his goodness. If the *Alcoran* should make Mountains to go, should it cause the Earth to open, and the dead to arise, all would proceed from God. True-believers ought not to dispair of any thing, God shall guide all the world into the right way when it shall please him; and unbelievers shall not escape the punishment of their crimes. Thou shalt dwell with them until the word of God be fulfilled: He swarveth not from what he promiseth; they derided the Prophets that came

came before thee, I prolonged the time of their punishment, and in the end rigorously chastised them; and with what afflictions? Doth not God behold the actions of every man? They have said, God hath companions, to whom they have given names after their fancy; will you instruct God in any thing? The wicked take delight in their wickedness, and are gone astray from the right way. He whom God shall mislead, shall finde none to guide him, he shall be afflicted in this world, and yet more in the other. None shall be able to save him but God; Paradise is promised to them that have his fear before their eyes; they shall enjoy eternally all maner of content, such is the end of the righteous; and Hell is prepared for Infidels. They, to whom we have given the knowledg of Scriptures, rejoyce in the doctrine which we have sent thee; there be that abjure one part; say unto them, I recommend unto you only the worship of one sole God, who is the assured refuge of the righteous. We have sent the *Alcoran* in the *Arabique* tongue, to the end the *Arabians* may comprehend it: If thou dost follow the will of unbelievers, having had the knowledg of the unity of God, who shall be able to save or protect thee? We sent Prophets before thee, commanded them to marry, and they had children. Prophets cannot perform miracles without the permission of God, and the end of every thing is written in his Book; he blotteth out, and leaveth permanent what seemeth good to him, he cannot alter. I perceive that some of the wicked have a design to murther thee; thou art obliged only to preach to them, I will keep an accompt of their sins to punish them. See they not that their Countries and possessions diminish daily through thy conquests? God commandeth what pleaseth him, no man can escape his judgments, he is most exact in his account: their predecessors used subtilties as they, but God is more subtile then they; he well knoweth the good and evil which every one doth: they shall one day understand who must have Paradise. They say thou art no Prophet, say unto them, It is sufficient that God is witness of the truth between you and me; who is he that knoweth what is written in the Book of his divine Majesty?

CHAP.

CHAP. XIV.

The Chapter of Abraham, *containing fifty verſes, Written at* Mecca.

IN the name of God, gracious and mercifull; I am the mercifull God. That Booke! We have ſent it to thee to bring the people out of darkneſs, to guide them to the light, and the way of thy Lord, alwayes victorious and glorious; Whatſoever is in Heaven, and in Earth, is Gods; miſery is upon unbelievers, they ſhall undergoe at the end of the world exceeding great torments. They who preferre the wealth of this world to that of Heaven, who goe aſtray from the way of the Law, and would pervert it, are in a great error, farre from truth; The Prophets ſpake the language of them to whom they were ſent to inſtruct them, God guideth and miſleadeth whom to him ſeemeth good, he is omnipotent and prudent. We ſent *Moſes* with prodigies, to bring the children of Iſrael out of darkneſs, and to conduct them to light, he taught them the Commandments of the Law, to ſerve for inſtruction to ſuch as ſhall perſevere to do well, and ſhall not be ingratefull for the favours they have received. *Moſes* ſpake to his people, and ſaid, remember the grace of God towards you, he delivered you from the men of *Pharaoh*, who cauſed you to ſuffer great afflictions, who murthered your Children, abuſed your wives, and layed upon you great evills (ſent from God, becauſe of your ſinnes.) The Lord hath ſaid, if ye be not ingratefull, I will augment my graces upon you; if ye be impious, you ſhall be afflicted. *Moſes* ſaid to his people; if you and all men be impious, know, that God will be alwayes glorious, and hath no need of you. Know ye not what befell (before you) the people of *Noah*, *Aad*, *Temod*, and their poſterity, that none had knowledge of but God, becauſe of their great number? He ſent them his Commandments by his Prophets, they bit their fingers for anger, and ſaid unto them, we renounce, and condemne your Doctrine:

Doctrine: The Prophets said unto them, is there any doubt in the beliefe of the unity of God, Creator of Heaven, and Earth? he calleth you to remit your sins, and deferreth your punishment untill the day appointed: They answered, ye are men like unto us, will you hinder us to adore the Gods of our fathers? Produce arguments of strength sufficient to prove what you preach; the Prophet replyed, We are men as you are, but God giveth his grace to whom seemeth good to him; we are come to you through his permission, the true-believers ought to trust in him; wherefore should we not be resigned to the will of God, who hath guided us into the right way? we will continue in wel-doing, the righteous trust in his divine Majesty. Then said the Infidels unto them, we will banish you from our Country, if you be not of our Religion; but God inspired into them, that the Infidels should perish, and that they should inhabit the Land after them; that he would protect such as should have his fear before their eyes, and fear the paines that are prepared for the wicked. The Prophets were protected of God, and the obstinate wicked were destroyed: they shall be precipitated into Hell, and drink of water full of corruption, urine and bloud, death shall appear on all sides before their eyes, before they have swallowed that drink; they shall not dye in that miserie, they shall suffer yet greater paines. The good works which the wicked have done, are like to dust carryed away by an impetuous winde, they shall be unprofitable to them, and they shall be extirpated, because they depart from the truth: See they not that God hath created Heaven and Earth? that he can destroy them, and create in their place a new people, if it seeme good to him? This is not difficult to God, all things are known to him. The more impotent of them that have followed the wicked, shall say at the day of Judgment, we obeyed you, will you this day deliver us from the punishment of God? They shall answer, had God guided us into the right way, we had conducted you thither, we are alike miserable with you, we cry and lament in our miserie, but finde neither refuge nor protection. The Devill shall say unto them, what God hath promised

promised to you is infallible, I foretold it to you, I caused you to transgresse his Commandments through my tentations, I had none other power over you, but to tempt you, you did me no harme when yee hearkned to me, you drew mischief on your selves, I am not your Tutor, neither are you mine, I was impious, when heretofore I suffered you to adore me; Hell is prepared for you, and for all unbelievers, there shall they endure great torments, and the righteous shall enter into Paradise, wherein flow many rivers, where they shall dwell eternally, with all manner of blessedness and content; Seest thou not how God speaketh by a parable? A good word is like to a good tree that hath taken root in the Earth, and hath raised its branches to Heaven, and produceth its fruit in due time, through the permission of his divine Majesty; he teacheth the people his parables, perhaps they will be mindfull: An evill word is like to a bad tree, that hath been torne from the Earth, there is nothing to sustaine it, and it is without root, or fruit: God fortifieth the True believers through his word in this world, and in the other, and causeth the unjust to erre, he doth what to him seemeth good: Seest thou not them that have changed his grace into impiety, and have made such as have followed them to dwell in the house of perdition? They shall abide eternally in the fire of Hell. They say, that God hath a companion equall to him, and erre from the way of his Law; Say unto them, ye shall have wealth in this world, but Hell is your Rendezvous. Say to the True believers, who make their prayers at the time appointed, and give almes in private, or in publique, that the day shall come wherein they shall neither buy nor sell, and where every one shall be recompensed for his works. Say unto them, God hath created the Earth, and the Heavens, he maketh the raine to descend from Heaven, which causeth to spring forth all sorts of fruits to enrich you, he created the ship, that through his permission saileth on the Sea, he created the rivers, the Sun and the Moone, which move continually, he created the day and the night, and bestoweth on you whatsoever yee desire, his favours towards you can neither be numbred, nor recounted,

ed, nevertheleſs the Inhabitants of *Mecca* are alwayes impious and wicked; *Abraham* ſaid, Lord protect this City, and make it to be the refuge of the world; Keep me and my Children from the worſhip of Idols, they have ſeduced a part of the people; he that ſhall follow me, and profeſſe thy unity, ſhall be mine; if any one diſobey me, thou art gracious and mercifull: Lord, one part of my Lineage inhabiteth *Mecca*, in a place unfruitfull, give them the grace to perſevere in thy ſervice, incline the hearts of men to affect them, enrich them with the fruits of the Earth, peradventure they will thanke thee; thou knoweſt whatſoever is in the world, I know it not; nothing that is in Heaven, or in Earth is hid from thee; prayſed be God, who hath given me *Iſmael* and *Iſaac* in mine old age, he heareth prayers when it pleaſeth him; Lord, give me and my poſterity the grace to perſevere in well doing, hear my prayers, pardon me, and pardon my father, and all True believers at the day of Judgment. Think not that God is ignorant of the actions of Infidels, he deferreth the puniſhment of their crimes untill the day that all men ſhall have their eyes opened: that day ſhall they behold their ſins before their eyes, and their hearts ſhall be full of deſolation; If thou preacheſt to the people the day of Judgment, hath God (will the wicked ſay) preſerved us to this preſent time, to do what thou doſt appoint us? Say unto them, have ye not ſworne heretofore, that there is no reſurrection? Ye have dwelt with the unjuſt, ye have ſeen how they have been chaſtiſed, and how we have ſpoken to you in parables. Certainly they conſpire, but God knoweth their conſpiracy, their policie is to tempt the Prophet, to ſee if he will make the Mountains to move. Think not that God will violate what he hath promiſed to the Prophets, he is omnipotent, and avengefull. Conſider the day wherein the Earth and Heavens ſhall change their face, and all people ſhall riſe again; that day ſhall one ſole God omnipotent, command men to come out of their Monuments; Thou ſhalt that day ſee the wicked bound in their chaines, their garments ſhall be full of pitch, and guitran, their faces ſhall be covered with fire, that day

ſhall

ſhall he recompenſe and chaſtiſe every one according to his works. he is exact to keep account; This Book was ſent to inſtruct the people, and teach them that there is but one God; the wiſe will remember.

CHAP. XV.

The Chapter of Hegir, *containing ſeventy and ſeven Verſes, written at* Mecca.

IN the name of God, gracious and mercifull. I am the mercifull God. The ſignes are the ſignes of the *Alcoran*, which diſtinguiſheth good from evill. How may the Infidels hope what the True-believers hope for? depart from them, let them eat the ſubſtance of the poore, let them become rich, and content themſelves in their hopes, they ſhall ſee one day what their end ſhall be; We have deſtroyed no City untill the time deſtined to its ruine was expired, there is no nation that can advance or retard its deſtiny. The wicked have ſaid, oh man! who believeſt that the *Alcoran* was ſent to thee, we will affirme that thou art a Sorcerer, untill the Angels do aſſure us that thou art true: The Angels ſhall not deſcend to the earth, unleſs to chaſtiſe them, and they ſhall not be able to retard the time of their puniſhment; we certainly have ſent the *Alcoran* upon earth, and will preſerve it without alteration; we heretofore ſent Prophets one after another, the wicked ſcorned and contemned them; thus I imprint impiety in the hearts of the wicked, they ſhall not believe in the Prophet, and ſhall incurr the puniſhment of their predeceſſors: ſhould we open the entrance of heaven, and ſhould they behold the Angels go in, and go out at the ſhadow of the gate, they would yet ſay, their eyes were inchanted, and that they were bewitched: we created ſigns in heaven, and adorned them with Stars, to content the minds of them that conſider them; we ſheltered them from the aſſaults of the devill, but the Butterflie followeth every thing that ſhineth, and believeth it to be a Star; we extended

Hegir is a Valley near *Mecca*. See *Kitab el tenoir*.

tended the earth, and raiſed the mountains with proportion; we have made it to produce all ſorts of fruits to ſuſtain and enrich you; we have reſerved in our power the keyes of the treaſures thereof, to diſtribute to them by meaſure what ſhall be neceſſary, we cauſed a freſh winde to ariſe, and ſent rain to water them; it is not you that cauſed the fruits thereof to ſpring forth; it is we who give life and death, and diſpoſe of all things in the world. We know who they were that did precede you, and who they ſhall be that ſhall ſucceed you; I will aſſemble all at the end of the world to be judged; we created man of the ſlime of the earth, and before him the devill, of fire, without ſmoak. Remember thou, that God ſaid to his Angels, I will create man of the ſlime of the earth, I will breathe upon him, to give him life; proſtrate your ſelves before him; the Angels adored him, except the devill; God ſaid unto him, wherefore doſt thou not adore man? He replied, I will not adore him, thou haſt created me of fire, and him of the mire of the earth: He ſaid, get thee out of Paradiſe, thou ſhalt be baniſhed, and accurſed untill the day of Judgment. Lord, ſaid the devll, lay not thy curſe upon me until the day of Judgment; he ſaid, thou ſhalt be accurſed untill the day nominated; Lord, ſaid the devill, I will tempt all the creatures, becauſe thou haſt tempted me; I will cauſe them to diſobey thy Commandments, except ſuch as ſhall truſt in thee, and recommend themſelves to thy divine Will. God ſaid, this is the right way, thou haſt no power over the righteous who follow my Law, but only over the Infidels, for whom hell is prepared. Hell hath ſeven gates, and every gate hath its particular work; the righteous ſhall dwell in gardens, adorned with fair fountains, we will free them from all rancour; they ſhall repoſe upon beds like brethren, with reſpect, and affection, and ſhall be in eternall felicity: Declare to them that worſhip me, that I am gracious and mercifull, and my chaſtiſements are ſevere and rigorous. Preach unto them the Hiſtory of the Gueſts of *Abraham*, they ſaluted him when they entred his houſe; *Abraham* was terrified at their comming: they ſaid to him, fear not us, we are the Meſſengers of God; we declare to thee that thou ſhalt have a

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son, who shall be a great personage: Do you tell me (said he) that I shall have a son in mine old age? why speak yee in that manner? We tell thee the truth, despaire not of the grace of God, none but the wicked despaire: O Messengers of God! (said *Abraham*) what do ye require? We are sent to destroy the Infidels, and to preserve the whole family of *Lot*, except his wife, she shall remain with them that shall be punished. When these Messengers came to *Lots* house, he told them, he knew them not; they said to him, we are come to thee, to cleare this people of their doubt of Gods Omnipotencie; what we speak unto thee is most true; cause thy family this night to go out of the City, and follow their steps, that none among you look behind him, and go whither you shall be commanded; the wicked shall in the morning be destroyed. The Inhabitants of the City came to *Lots* house to see those strangers; *Lot* said unto them, I beseeeh you defile not your selves with my Guests, fear God, and dishonour not your selves, behold my daughters, take them; They said, we do not hinder thee to lodg thy guests, and remained confounded in their drunkennes. In the morning thunder surprised them, we overthrew the City upside down, and caused it to rain stones with fire, that utterly destroyed it. This shal serve for example to passengers that shal see those ruines, and for a marke of the Omnipotency of God, to them that shall believe in his divine Majesty. They that inhabited the wood neer to *Medina* were impious, but we avenged us on them, they served for example to posterity, as did the people of the City of *Lot*. They that dwell in the Valley of *Hegir*, have defamed the Prophets; we gave them to see our Miracles, and taught them our Commandments, they contemned them, but they reposed in the morning in their houses built upon the mountains, and in their fortresses; when thunder surprised them, their treasures did not save them, and they were all destroyed. We created the heavens and the earth to be signs of the Truth, and of our Unity. The hour of Judgment approacheth; absent thy self from thy people with mildnes, thy Lord who created all things, knoweth all. VVe taught thee seven signs, and the most precious *Alcoran*. Tarry not to consider

That is, the Preface of the *Alcoran*, containing seven verses.

sider the divers sorts of riches which the wicked possess; afflict not thy self, if they persist in their impiety; Say unto them, I preach none other thing but the word of God, and the pains of hell. VVe will chastise the vvicked, as we chastised them that divided the *Alcoran*, who approved one part, and rejected the other. I am thy Lord, I will require of them an account of their actions, preach vvhat hath been commanded thee, and depart from Infidels, vve will preserve thee from them that shall scorn thee, as likewise from such as adore Idols; I know that thou wilt be grieved at their discourse, but praise and adore the Lord untill death.

CHAP. XVI.

The Chapter of the Bee, *containing an hundred and eight Verses, written at* Mecca.

See *Gelaldin.*

IN the Name of God, gracious and mercifull. The chastisement of God is not far remote; desire it not before its time; praised be God, he hath no companion, he causeth the Angels to descend, and sendeth his inspirations to whom it pleaseth him; preach his power, and the pains of Hell to unbeleevers; there is no God but he, feare him, he created the earth and the heavens, he is more powerfull then your Idols, and created man of the mire of the earth, nevertheless he is obstinate in his pride; he created cleane beasts for your use, you draw (from them) great emolument, and advantage, to cloth and nourish your selves, ye see their beauty when they feed; and when they lead them to pasture, they beare the burthen, and whatsoever ye will send into Cities, what ye cannot carry without them, but with exceeding great travell; God is gracious and mercifull towards you; he created horses, and mules, and asses to beare you; he created many glorious things, of which you have not knowledge. He teacheth them the right way, who observe his Commandments; had it pleased him, he had guided all into the way of his Law.

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He sendeth you water from Heaven to take away thirst, and causeth plants to bring forth, and trees that nourish your flocks; he maketh the Olive trees to produce, the Date trees, Vines, and all sorts of fruits. These things are arguments of his Unity, to such as consider them; he created the night, the day, the Sunne, the Moone and the Starrs, that move at his pleasure, these things are signs of his Omnipotency to them that are wise; He created whatsoever is on Earth of diverse colours, kinde, and species; he created the sea, which affordeth you fish, pearles, and other precious stones to adorne you; thou seest how the ships saile upon the waters, and divide the waves for the advantage of commerce, peradventure you will give God thanks for his favours. He raised the mountaines to make firm the Earth, and to hinder it to move, he created the rivers, and established wayes to guide you; he made the Stars to conduct you by night upon the sea, and the mountains to direct you in your way by day: who but he could have created what he hath made? will you never consider it? It is not in your power to keep account of his mercies, he is altogether gracious and mercifull, and knoweth the secret of your souls: the Idols that yee adore can create nothing, but are things dead, without motion, and know not in what time the world shall rise again; your God is one sole God; such as believe not the end of the world, such as deny his Unity, and boast of their false beliefe, are abhorred of his divine Majesty; when they are interrogated concerning what God hath inspired into *Mahomet*; they answered, that he preacheth Fables of antiquity, but they shall bear their burthen at the day of Judgment, who have seduced them from the right way, and have not known it. They that were before them were deceivers, God overthrew their habitations, the ruins fell upon them, and he chastised them, when they least thought of it; he shall make them ashamed at the day of Judgment, and shall demand of them, where be the Idols for which they disputed against true believers? Such as have knowledge of Gods Commandments, assure that shame shall be upon the foreheads of Infidels, and that the Angels shall cause them to die, because of the enor-

mity of their sins; They will say at the hour of death, that they believe in God, and are penitent for their faults, God knoweth what they have done; he shall command them to enter into hell, where is the abode of the proud: He shall command them who have his fear before their eyes to enter the house of Eternity, and the gardens of *Eden*, wherein flow many rivers, there shall they dwell eternally with the height of their desire. Shall the wicked continue in their sin, untill the Angels cause them to die, or until the day of Judgment? Thus did their predecessors. God was not unjust towards them, they drew mischief on themselves through their iniquity; they were chastised, and felt the punishment which they had despised; they have said, had it so pleased God, our fathers and we had adored him alone; so spake their predecessors. The Prophets are not obliged, but to preach and instruct the people. We sent a Prophet to every Nation, to instruct it, and to command the worship of one sole God, and to quit the adoration of *Tagot*, and of Idols; God guided some into the right way, and others were seduced; consider what is the end of the wicked; if thou indeavoureſt to put them into the right path, thou shalt lose thy time, God guideth not them that desire to err, they shall be deprived of protection at the day of Judgment; they have sworn by their faith, that God will not make the dead to rise again, but he shall cause them to rise again, to chastise them according to his promises; but the greatest part of men do not know it, did they know it, they would acknowledg their errors, and the impious would acknowledg their blasphemies. When we willed any thing, we said, be thou, and it was: They that depart from the wicked for the love of their Lord, and shall convert themselves, shall be rewarded in this world, and yet more in the other, had they knowledge to understand it. Such as patiently endure the injuries of unbelievers, and trust in their Lord, shall be recompensed when they least think of it. We heretofore sent but men to preach our Law; ask of them that have knowledg of the written Law, if it be not true? We have sent to them the *Alcoran*, to the end thou maist instruct men in our Commandments, peradventure they will consider.

The Jews and Christians.

consider it. The earth shall produce nothing to them, that shall conspire against the Prophet, they shall be chastised when they least think of it; God shall afflict them in their commerce, they shall not escape his punishment, and their substance shall diminish by little and little before their eyes; God is gracious and mercifull to them only that honour him: See they not the shadow of that which God hath created, sometimes at the right hand, sometimes at the left, to adore his divine Majesty, they certainly are contemptible; whatsoever is on the earth, and in the heavens, beast, and Angels, worship God with humility, fear their Lord, and obey his Commandments. God hath commanded them to worship and to fear one God alone, to whom obedience is due eternally; whom will ye fear but God? who but God shall protect you? when evill befalleth you, you have recourse to his divine goodness; being delivered, some of you give him thanks, and yet believe not in his Law: You seek only the riches of the earth, but you shall see what shall be your end; they say that their wealth proceedeth from their Idols: by God! an account of their blasphemies shall be required of them; they affirm that God hath daughters; assuredly they deceive themselves, and are not well satisfied, when it is said to them, that a daughter is born to them; they fly such as declare to them the punishment of their sins, God shall leave them in ignominy, and they shall be contemned as the earth which they trample under their feet; because they believe not in the day of Judgment, misery shall perpetually pursue them; God shall command for ever, and be eternally powerful and victorious. Should God chastise men when they offend, he should leave no living creature upon the earth, he deferreth their punishment untill the time appointed, they can neither advance nor retard it; they affirm God to have that which themselves are not satisfied to have; they lye, when they say that paradise is for them, doubtless they are erroneous, and shall be precipitated into the fire of hell. By God! we have sent heretofore Prophets to the people, the devill seduced men, and was master of the wicked in this world, but in the other they shall resent great torments: We have sent

thee the *Alcoran*, to clear to men the doubts touching Religion, and to guide true believers into the right way. God sendeth raine from heaven to refresh the earth, this is an evident signe of his omnipotency, to them that hear his word; yee have yet a token of his omnipotency in the beasts that give you milke, to nourish you, and another marke in the fruits of the earth, in the fruits of Date trees, and the Vines, from which you extract wine, and receive profit. These things are signes of his omnipotency, to such as comprehend them. The Lord inspired the Bee to dwell in the fields, to lodge in trees, in Hives, and to eat of all sorts of fruits, it produceth honey of divers colours, that serveth for a remedy to the diseases of men; these things are signes of Gods omnipotency to them that consider them. God hath created you, and shall cause you to dye; There be persons among you that shall be full of ignominy in their life, to the end they may understand that God is omnipotent, conferreth benefits on some more then on others: Slaves have no part in the faculties of their Masters, neither are they associate with them, (nevertheless they associate to God another God equall to him, and blaspheme against his grace.) God hath created you men, and women, and hath given you Children, and Children to your Children, he hath enriched you with the riches of the earth; Will you after this grace believe in your Idols, which are things inanimate, vaine, and unprofitable? Will ye be ingratefull for the benefits of God? Will yee worship what can neither benefit nor hurt you? Believe not that there is another God companion and associate with God; He knoweth what ye know not, he teacheth you a Parable: A slave that is poor cannot give almes, and he who is rich giveth almes secretly and publiquely, as he seeth good; are they both alike? Ought they to be put in paralell? Praise be to God: Certainly, the greatest part of men know not his graces, he teacheth you a parable; Behold! two men; the one was borne deaf, and dumb, and given in charge to his Guardian, he knoweth not how to imploy him, he is capable neither of doing, nor speaking well, is he like to him

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that speaketh, that understandeth, teacheth men Justice, and followeth the right way? Whatsoever is in Heaven, or on Earth appertaineth to God, when he commandeth any thing, it is performed in the twinkling of an eye, yea sooner, he is omnipotent: He it is that causeth you to come out of the wombe of your mother, that giveth you hearing, sight, and sense, perhaps ye will returne him thanks; See ye not the birds that flye in the Aire; who sustaineth them but God? It is an evident signe of his omnipotency for the True believers, he hath given you houses to inhabit, and the skins and furres of beasts to cover you, he hath given you their haire, and wooll, to furnish your houses, and enrich you; he created trees and clouds to overshadow you, made the Mountaines and Caves to cover you from rain, created garments to defend you from the heat of the Sun, and the rigour of cold, he hath accomplished his grace upon you, peradventure you will resigne your selves to the will of his divine Majesty, and professe his Unity. If the unbelievers depart from the way of the Law, thou art obliged only to preach to them intelligibly; they know the grace of God, and contemne it, for that the greatest part of them are impious; preach unto them the day, wherein I will raise again all the Nations of the world, and the Prophets and Apostles who have preached to them my Commandments, there shall be no excuse for Infidels, neither shall they finde protection, or relaxation of their miseries: When they shall behold their Idols, they shall confess that they were mislead, they shall understand the unity of thy Lord, and that their Idols are not able to intercede for them. God hath added to the punishment of Infidels, hath sent them evill upon evill, because they hinder the world to follow his Law: Preach unto them the day, wherein I will cause to rise again all the Nations of the world, with the Prophet who preached to them, to be witness of their actions; I will be witness against them of thy Nation; I have sent thee the Booke that unfoldeth the mysteries of my Law, to guide the people into the right way, and to declare the joyes of Paradise to such as profess my unity. God commandeth you to do only that

which is reasonable, he commandeth you to give almes, and to do good to your parents, he forbiddeth whoredom, disobedience, and injustice, enjoyneth you to do good, perhaps you will consider it. Perform what ye have promised to God, break not promised faith, ye call God to be witness of your promises, he knoweth all your actions. Do not like the woman who spun a thred, foulded it, and afterwards entangled and spoyled it, believe not that there is deceit and error in your Law; If the unbelievers be more in numbers then you, God permitteth it, to prove you; he shall clear to you at the day of Judgment the doubts that be among you; had it so pleased him, you all had observed one and the same Law; he guideth, misleadeth whom it pleaseth him, and will exactly require of you an accompt of your actions. Believe not that there is deceipt in your Law, take heed of stumbling; having once confirmed your steps, ye shall be severely chastised, if ye seduce the people from the right way; do not violate what ye have promised to God, for any price, his grace is of more advantage to you then the wealth of the earth, had ye knowledge to understand it; your wealth is perishable, and the riches of heaven are eternall; he shall recompense them that persevere in wel-doing, and whosoever shall do good works, shall be blessed in this world, and in the other. When thou shalt read the *Alcoran*, implore God to deliver thee from the malice of the Devill, abominable to all the Creatures, he hath no power over them that trust in his divine Majestie, his power extendeth over such as goe astray, who obey not him, and adore many Gods. When we alter any precepts (God well knoweth what he ordaineth) they say thou art a lyar, but the greatest part of them are ignorant; Say unto them, that assuredly the Holy Ghost hath taught it from thy Lord, to confirme believers in their faith, and to guide into the right way them that professe his unity, and to anounce to them the joyes of Paradise. I know, that they will say that a man hath taught him the *Alcoran*. He whom they presume to have taught him, is a Persian by Nation, and speaketh the Language of the Persians, and the *Alcoran* is in the *Arabique* tongue, full

full of instruction and eloquence. They who will not believe in God, shall suffer great torments; such as renounce his Commandments, blaspheme against his divine Majesty; those that reject his Law, after having professed it, shall feel the effect of his wrath, and be punished for preferring the wealth of the earth to the riches of Heaven; God guideth not unbelievers. They in whose hearts he hath imprinted disobedience, those whom he hath deprived of hearing, and sight, are ignorant, they doubtlesse shall be at the end of the world in the number of the damned; he is mercifull to them that convert, and repent to have mislead the people from the right way, and persevere in obedience to his Commandments. Be thou mindfull of the day, wherein man shall dispute against himselfe, and every one shall be rewarded according to his works without injustice. God teacheth you a Parable; Behold a free and priviledged City, on the which God poureth his graces on all sides with abundance, and is ingratefull for his benefits; but he sent upon it misery, famine, and fear, because of its ingratitude. God hath sent to the Inhabitanes thereof a Prophet of their Nation, they have slandered him, and were chastised, because of their sinne. Eate of what God hath given you, and give him thanks for his grace; if it be he whom ye worship, he forbiddeth you to eat of Carrion, of Bloud, and Swines-flesh, and whatsoever is not slaine in pronouncing the name of God; he will be gracious and merciful to them who shall eat through necessity, without designe to offend him. Lye not, in saying, Behold that which is permitted to be eaten I blaspheme not against God; such as blaspheme against him, shall not prosper in this world, and in the other shall suffer grievous torments. We did heretofore prohibit the Jews to eat of what we have recounted to thee, we did to them no injustice, they drew mischief on themselves through their sinne; thy Lord is gracious and mercifull to them that ignorantly offend him, who convert, and do good works. *Abraham* was obedient to God, and professed his unity, he adored not Idols, and gave thanks to God for his mercies; God elected, and guided him into the right way, he

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gave him wealth in this world and placed him in the other, in the number of the blessed. We have inspired thee to follow the Law of *Abraham*, he professed the unity of God, and adored not Idols, he established the Sabbath among the Jews, of which they dispute; God shall judge their difference at the day of Judgment. Cal the people to the Law of God with prudence, and preachings, and dispute against them with good arguments, God knoweth them that depart from the right way; if they evilly intreat you, intreat them as they shall intreat you; if ye be patient, patience is advantagious to them that take it willingly, have patience for the love of God, and afflict not your selves with the deportments and malice of the wicked, God is with the righteous, who have his fear before their eyes.

CHAP. XVII.

The Chapter of the Voyage by Night, containing an hundred and eleven Verses, written at Mecca.

Reader, *The Turks believe that this night of the Voyage* Mahomet *ascended into Heaven with the Angel* Gabriel: *he was mounted on a white* Burac, *which is a beast partly Mule, partly Asse, and partly Horse. He saw all the Prophets that preceded him, all the wonders of Paradise, and saw God, who sate on his Throne. See* Kitab el tenoir, Tesfiir anf Giauhoir, *and the exposition of* Gelaldin. *The* Bedaoi *intituleth this Chapter the Chapter of the Children of Israel.*

IN the Name of God, gracious and mercifull. Praise be to him, that caused his servant to goe in one night from the Temple of *Mecca*, to the Temple of *Jerusalem*; we have blessed that Temple, and whatsoever is about it, in token of our omnipotency. We gave to *Moses* the Old Testament, to instruct the Children of Israel, and to deterre them from the worship

worship of any other God, but of me; to forbid them to adore the lineage of *Noah*, or the lineage of them that we preserved in his Ark. *Noah* is my creature, and my servant, acknowledging my benefits; we prohibited in Scripture the children of *Israel*, to defile twice the Earth, lest they kindled too great a fire; when that befel you, we stirred up our servants against you, and they entred by force into the midst of your houses; this was as soon executed as promised. In the end, we gave you advantage over your enemies; we gave you wealth, and children to succor you, and ye were more numerous then the Infidels; the good and the evil that you shall do, shall be for your souls. We stirred up the wicked against you, because of your sins, to afflict you through the murther, and bondage of your persons; and they destroyed the Temple of *Jerusalem*, as they had ruined it the first time. Your Lord shall pardon you, if you convert, we have established Hell for a perpetual prison of Infidels. The *Alcoran* guideth the righteous into the right way, it declareth to them a great reward, preacheth to the wicked the torments of Hell; and exhorteth men to wel-doing, although they are inclining to evil, and prompt to sin. We created the day and the night, they are two signes of our omnipotency: we caused the night to pass away, and the day to appear for labor; and to the end ye might know the number of ages, of moneths, and of yeers: we explained our mysteries without obscurity, and have enjoyned every one to bear the burden of his iniquities at the day of judgment; that day will we make men to see the accompt of their sins, they shall be recompensed and chastised according to the good and the evil that they shall have committed, and none shall bear the burden of his neighbor: we sent to the people Prophets and Apostles to preach to them our Commandments, before they were chastised, before the destruction of a City: we advertised the principal inhabitants thereof; when they disobeyed us, we chastised them according to our word, and destroyed them. How many Cities have we ruined since *Noahs* flood? The sins of the people are known to their Lord; he giveth the riches of this

To quit their faith, and return to it often. See *Kitab el tenoir*.

this world to them that desire them, to cause them to fall head-long into Hell, where they shall repent of their iniquities, and be deprived of mercy. He who shall labor to acquire the riches of Heaven, shall be protected of thy Lord in this world, and enriched with the Treasures of Heaven in the other. Consider, how we prefer our Creatures one to another; the reward of Heaven is much greater then that of the Earth. Believe not that there be two Gods, otherwise you shall repent of it, and be deprived of protection at the day of judgment. Thy Lord hath ordained to worship him alone, and to honor your father and mother, especially in their old age, and say nothing to them that may afflict them, neither vex them; speak to them with respect, do not contemn them, pray to God to compassionate them, as they have pittied you, when they brought you up in your infancy. God knoweth whatsoever is in your souls; he will be merciful to you, if ye obey him. Give to your parents what appertaineth to them, do good to the poor, and to pilgrims, be not prodigal, the prodigal are brethren of the Devil, ingrateful for the favors of their Lord. Contemn not the poor, if ye desire to obtain the mercy of God, speak to them with mildness, and endevor to content them; do not entirely shut your hands, neither altogether extend them; if ye do otherwise, ye shall offend. Thy Lord giveth, and taketh away his graces, as *seemeth* good to him; he knoweth his people, and understandeth all their actions. Slay not your children for fear of necessity, I will give whatsoever shall be necessary for them; the murther of children is an exceeding great sin, flie whoredom, it is a thing unclean, kill no man without reason; we have commanded to pursue him that shall have slain his neighbor, but let not the heir sin maliciously, prosecuting the innocent for the guilty. The innocent is in Gods protection: take not the goods of Orphans, and be careful of them, until they be in yeers of discretion; satisfie your promises, an accompt shall be required of you; measure with good measure, and weigh with just weights. Busie your selves not with that which you ought not to know. There shall be required of you an accompt

accompt of the sins ye have committed, in seeing, hearing, and thinking. Be not proud, ye shall never be so long as the Earth, neither so high as the Mountains; such sins are exceeding great before thy Lord: It is one part of what he hath inspired into thee, to preach to his people: Say not, there be two Gods, lest thou be confined to the fire of Hell. Your Lord hath elected you, with all those men and women that obey his Commandments, for his sons and daughters, as the Angels; yet say not that God hath children. We made mention in the *Alcoran* of whatsoever is necessary to be preached to the people; say unto them, If there be a God with God, as ye affirm, invoke him that hath his Throne in Heaven; praised be God, he hath no Companion, he is most high and great. The seven Heavens praise him, and all that is on Earth glorifie him, but ye comprehend it not, he is gracious and merciful. We will separate thee from the wicked; we will harden their hearts, and stop their ears: When thou shalt read the *Alcoran*, and say, There is but one God, they will turn the back, and deride thee, I know what they desire to hear; they would have the people to hearken to the words of the unjust, who say, That thou art a Sorcerer, and a Magician; consider to whom they compare thee; they certainly are in error, and are not able to finde the right way. What! we are (say they) bones and flesh, shall we rise again, and become new Creatures? who shall cause us to rise again? Say unto them, Although ye be stone, iron, bones, and flesh, he who first created you, shall raise you again. They shall shake the head at thee, and ask of thee, In what time they shall rise again? say unto them, Peradventure it shall be suddenly. When ye shall be called out of the graves by the Commandment of God, ye will believe that ye have remained but very little time in the world; then shall the Infidels confess, that the Devil hath deceived them, and that he is their open enemy. Your Lord knoweth you all, he will pardon, or chastise you, as seemeth good to him: We have not sent thee to be their guardian; thy Lord knoweth whatsoever is in Heaven and in Earth. Certainly, we gave graces to some Prophets, which we gave not to others; and

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we gave the Psalter to *David*; Say unto the Infidels, invoke the Idols which you adore, and see if they are of power to deliver you from affliction. They that implore God, desire to be nigh unto him; who are they that shal neerest approach his divine Majestie they who hope in his mercy, or such as fear his punishment? Certainly his punishment ought most to be feared. We will destroy all the Cities of the world before the day of Judgment, and chastise the wicked with rigorous torments; this is written upon the Tables kept in heaven; nothing hath hindred us to manifest the miracles which the inhabitants of *Mecca* desire to see, but the contempt shewed by their predecessors. *Temod* saw the miracles of the Camell, and contemned it; I will no more shew miracles, but to make the people to apprehend the torments of hell. Remember thou, that we have said to thee, that thy Lord knoweth all that the world doth; that which we gave thee to see (in the voyage by night) is to prove the people as the cursed tree, which is spoken of in the *Alcoran*; there be persons that will believe it, others that will not believe; but I will trie them, to augment their confusion: Remember thou, that we commanded the Angels to humble themselves before *Adam*, and that they did humble themselves, except the devill; who said, shall I adore him whom thou hast created of the earth? who is he whom thou hast preferred to me? Certainly, if thou tarry untill the day of Judgment, I will destroy his race, except that small number that shall be under thy protection. Thy Lord said unto him, get thee hence, hell shall be thy punishment, and the punishment of them that shall follow thee; deceive by thy speeches them whom thou shalt be able to deceive, seduce whom thou canst seduce with the wealth of the earth, cause them to exercise Usury, and commit the sin of whoredom; tell them, there is neither Resurrection nor Judgment; whatsoever thou shalt promise them shall be but vanity and falshood; thou shalt have no power over them that shall worship me, I will protect them against thee. It is your Lord, who causeth the ship to travell upon the waters, for the advantage of traffique; when the tempest chargeth you, your Idols forsake

See *Gelaldin.*

sake you, he alone is able to protect you, nevertheless when he hath caused you to arrive at the Port, you deny his Unity, and follow your impiety; believe ye that he will another time make the sea calm to you? and that he will send you a favorable winde, if you do not acknowledge him your protector? Believe ye to return again to the sea? He shall send you an impetuous winde, that shall overwhelm you, with your impietie, and ye shall finde none to protect you against him. We have conferred on men many favours, we have conducted them on the earth, and sea, enriched with all sorts of riches, and gratified them above all creatures of the earth; preach to them the day wherein I will assemble before me all the Nations of the world, with the Prophet that shall have preached to them. He to whom shall be given the Book of the Accompt of his works in his right hand, shall read his accompt entirely, no injustice shall be done to him, and he shall be happy. He that shall be blinde in this world, shall be so in the other, and shall not see the right way. They would divert thee from performing what we have inspired into thee, to induce thee to blaspheme against me. If thou do it, thou shalt be of their friends; were it not for the strength that we have given thee, they would make thee to incline to their impiety; hadst thou done it, we had given thee to taste of great afflictions in this world, and in the other; thou hadst found none to protect thee against us; it wanted not much, but they had affrighted thee at *Medina*, to cause thee to go out of it; had they driven thee thence, they had not continued there long after thee. We heretofore sent our Prophets to instruct the people in our Law, thou shalt finde therein nothing to change; make thy prayers when the Sun shall set, at the beginning, and at the end of the night, and at the dawning of day, the Angels shall be witnesses of thine orisons; spend one part of the night in prayer, this shall be an augmentation of merit, thy Lord shall establish thee in the place of his glory: Say, Lord, into whatsoever place I go, make me to enter, and go forth with truth, give me thy protection; Say, that truth is come, and that vanity is vanished; this Book shall heal the people of their error, it shall bring See *Gelaldin.*

them

them into the way of mercy, and encreaſe the miſery of unbelievers. We have exhorted men to abandon their impiety, they have not done it, and deſpaired when they were touched with affliction; Say unto them, each of us doth after his will, and God knoweth him that followeth the right way; they ſhall demand of thee concerning the Soul: Say unto them, the ſoul is an effect of God, he hath given you very little knowledge; aſſuredly, had it ſo pleaſed him, he could have deprived you of the knowledge he hath given you, you ſhall finde nothing that is able to protect you but his mercy: Say unto them, if the devils, and men were all aſſembled againſt me, they ſhould not be able to compoſe a Book like the *Alcoran*. We have taught in the *Alcoran* whatſoever is neceſſary for the ſalvation of men, nevertheleſs the greateſt part of the people depart from the Truth, and ſay, we will not believe thee, unleſs thou cauſe fountains to ſpring out of the earth, and make in this place a garden, beautified with Date trees, and Vines, with rivers flowing in the midſt, or unleſs we ſee deſcend from heaven a part of the pains which thou preacheſt; we wil not believe thee, unleſs God and the Angels come to thy aſſiſtance, unleſs thy houſe be of fine gold, and that we ſee the Book of Truth ſent from heaven; we will not believe in thy Parchment, unleſs we ſee deſcend from heaven a Book which we may be able to reade: Say unto them, praiſed be my Lord, *am I any* thing but a man ſent from him? what hindreth men to believe, ſince there hath been ſent to them a Pilot to conduct them into the way of ſalvation? They ſay, that thou art a man, and not an Angel: Say unto them, ſhould the Angels have inhabited the earth, God would have ſent an Angel to inſtruct them it ſufficeth, that he is the witneſs of mine actions between you, and me, he knoweth and ſeeth all things; he whom God guideth, is well guided, and ſuch as God ſhall cauſe to err, ſhall finde none to put them into the right way; he will aſſemble all of them at the day of Judgment, they ſhall be infamous, deaf, mute, and blinde, and condemned to the flames of hell, becauſe they are wicked, and have ſaid through deriſion, that they are bones, and fleſh, and that they ſhall riſe again as new creatures;

creatures; see they not that God hath created heaven, and earth? that he can create yet more, and hath establisshed a destiny indubitable, and infallible? The unbelievers are exceedingly too blame: Say unto them, should you possess all the treasures of the world, yet would yee fear to make expence for the service of God; man is too avaricious; we gave to *Moses* nine marks of our Omnipotencie, known to the children of *Israel*; *Pharoah* told him that he was a Magician; assuredly, said *Moses*, these signs and miracles that thou seest, proceed from God, Lord of heaven and earth; I believe, O *Pharoah*! that thou forsakest the Truth: Then would *Pharoah* have driven him out of *Egypt*, but we drowned all those that were with him, and commanded the children of *Israel* to inhabit the land; we will assemble them at the end of the world, to reward them after their works: We have indeed sent thee the *Alcoran* from heaven, to proclaim the joys of Paradise, and to preach the torments of hell; we have sent it, to the end thou maist teach it to the people; we have sent it clear, and intelligible, that it may be understood, according to occurrences. Say unto them, believe, or believe it not; when those that have knowledge in the written Law heard it read, they prostrated themselves on the ground with humility, and said, praised be God, what he promiseth, is infallible, & incontinently is his command executed; they wept, prostrating the face towards the earth, and the reading of the *Alcoran* augmented their devotion; Say unto them, implore God, call God mercifull, all his Attributes are most glorious. Make it not appear to the world how often thou shalt pray, neither how often thou shalt read the *Alcoran*, and fear not to pray to God, and to read (the *Alcoran*) follow in this the middle path, and say, praised be God, he hath no Son, he hath no companion, neither protector to preserve him from contempt, his greatness is perfect and compleat.

His hand, his staffe, the deluge, grashoppers, lice, frogs, blood, fear, and famine. See *Bedaoi*.

CHAP. XVIII.

The Chapter of the Cave, containing an hundred and ten Verſes, Written at Mecca.

IN the name of God, gracious and merciful. Praiſe be to God, who hath ſent the *Alcoran* to his ſervant. There is no contradiction in this Book; it teacheth the right way; it preacheth to the wicked, that they ſhall ſuffer great torments, and proclaimeth to the righteous, that they ſhall enjoy an eternal felicity; it preacheth the torments of Hell, principally to ſuch as affirm, That God hath a Son; they are ignorant, like to their predeceſſors; they are arrogant in their diſcourſe, and utter nothing but blaſphemies: Wilt thou deſtroy thy ſelf in following their footſteps? If they believe not in the *Alcoran*, they ſhall one day have ſorrow, and ſhall repent it. We adorned the Earth, with whatſoever is upon it, for the advantage of men. One part thereof is happy and plentiful; and the other unfruitful, and deſart. Do ye not believe that the ſleepers that entred the Cave, and the Paper wherein their names were written, be our miracles? When thoſe men entred the Cave, they ſaid, Lord, give us thy mercy, and guide us into the right way: Then did we cauſe them to ſleep for the ſpace of ſome yeers, and awaked them, having continued ſome time in that Cave, to make it appear which of the two Religions was the moſt juſt. I will relate to thee their Hiſtory with truth; they were young men, who had the fear of their Lord before their eyes; we ſtrengthned them, and encreaſed their faith; when they were with the Infidels, they ſaid, Our God is Lord of Heaven and Earth, we will never worſhip but one God, otherwiſe we ſhall ſeparate our ſelves from the truth: This people have adored Idols without reaſon; who is more unjuſt then he, who blaſphemeth againſt God? When they deſerted the Infidels, they worſhipped one God alone. Enter into the Cave, God ſhall make his mercy towards you to appear, and ſhall guide you through a path, ſmooth and pleaſant.

pleasant. When the Sun arose, he cast his rayes on the right side of their Cave, and on the left, at his going down; they in the mean time were in the most spacious place of this Cave. This is one of Gods miracles; he whom he guideth, is well guided; and whom he misleadeth, shall finde none to give him succor, or to guide him. Believe ye that they should be awake? Assuredly they slept and turned themselves, sometimes to one side, sometimes to another: Consider how their Dog extended his feet before that old habitation of stone; if any one had entred towards them, he would have caused them to flie, & had affrighted them. In the end we awaked them, and they mutually enquired of each other in what place they were, & how long they had there continued; one of them replyed, That they had been there a day or two; then they all said, God knoweth the time that we have abode here, send one of us to the City with money to buy bread and meat; let him not be fearful, neither make himself known to any; if we be known, they will murther, or constrain us to follow their Religion, in which we shall be eternally miserable. Thus did we stir up the people against them, to the end they might know that thy Lord is true; when he said, He will cause the dead to arise again, the Resurrection is indubitable; nevertheless unbelievers dispute among them, concerning the History of the Sleepers, and say, That they built a secret place to retire themselves, God knoweth the Truth. The True-believers believe that they made no building; the Infidels say they were five, and that their dog was the sixth, they speak by opinion; but the True-believers affirm them to be seven, and their dog to be the eighth. Say unto them, My Lord knoweth how many they were; few persons, except God, know their number: Doubt no more the History of the Sleepers, the matter is averred and known; dispute no more with the Jews, and say not, I will do this to morrow, without saying, If it please God. Call God to minde, after thou hast forgot him, and say, The Lord shall guide me, and teach me the History of the Sleepers, who remained in the Cave three hundred yeers; there be who affirm they continued there nine hundred yeers. Say unto them, See *Gelaldin.*

God knoweth the time of their abode there, he knoweth whatsoever is in Heaven, and Earth, he understandeth and seeth all things, he alone disposeth every thing, and hath no companion; Preach what thy Lord hath inspired into thee, his word admitteth of no alteration, there is no safer refuge then in him; dwell with those that invoke him morning and evening, and desire to see his face; depart not from their company, if thou desirest to have content of life in this world; obey not those whose heart we have hardned, and are unmindfull of us; follow not their impiety, whatsoever they do, is but offence and sinne. Say unto them, the truth proceedeth from your Lord; who shall desire [it] shall be True-believers, and who shall not desire [it] shall be an Infidell, we have prepared Hell to chastise the impious, and prisons wherein to detaine them. They shall implore succors against the melting pit, into which they shall be plunged, as into waters, it shall rost their faces, and shall be their drink; I will not frustrate of reward them that shall have done well, they shall enjoy the delights of the gardens of *Eden*, wherein flow many rivers, they shall have bracelets of fine Gold, they shall be cloathed with green, with Scarlet, with shining colours, and shall sit on thrones, with an eternall felicity. Declare to them this parable; there were two men, I gave to the one of them gardens, wherein was store of fruits, he in contempt told his companion, that he was more wealthy and powerfull then he, and entred into his gardens, being an Infidell, and an Idolater, and said, I do not think these shall ever have an end, they shall endure a long time without withering: His companion said to him; If thou dost not acknowledge this to proceed from God, and if thou be ingratefull towards him that created thee of dust, and made thee a man, thou shalt soone finde thy gardens ruined; this cometh from God my Lord, who hath no companion; all strength, and truth proceedeth from his divine Majesty; If I have lesse of substance then thou, God can give me fruits more faire then those of thy gardens, or send thunder that shall destroy them, he shall fill them with water of raine, that shall encompasse them, and hinder thee to approach

[them.]

[them.] In the morning this Infidell found his gardens destroyed to the very roots, he was extreamly perplexed, by reason of the expence he had made to plant them eavenly; and he said, would to God I had not adored Idols: He shall finde none that is able to protect him at the day Judgment, but God, all protection and grace issueth from his divine bounty, and the end of the righteous shall be happy. Speak unto them this parable, the life of the world is like unto raine fallen from Heaven, that refreshed and revived the hearbs of the Earth, and in the morning were drie as chaffe, carryed away by the winde; God is omnipotent: Riches and children are the ornaments of this life, but good works are eternall, they are acceptable to God, and give us hope of his grace. Be thou mindfull of the day when the mountains shall walke, and thou shalt see the Earth to be plain; that day we assemble the good and the wicked, and will not faile of my word to any person; that day shall the Infidels beseech the Lord to save them, he shall say unto them, you came unto us naked, as when we at first created you, and ye believed on Earth, that there was no resurrection; Then shall he give to every one the Book, wherein shall be written the accompt of their sinnes; Thou shalt see the wicked trembling with fear, saying, behold here our destruction! What is there in this Book? It containeth their veniall and mortall sinnes, and detecteth their offences, they shall finde the number of their crimes before their eyes: Thy Lord is unjust to none; Remember thou that we commanded the Angels to prostrate themselves before *Adam*, and that they humbled themselves, except the Devill, who was in the number of Angels, he disobeyed his Lord; nevertheless *Adam* and his posterity have obeyed him, although he is their open enemy, and particularly of the Infidels. Consider ye not that God created Heaven and Earth, that he made you, and hath no need to be aided of you? Be thou mindefull of the day, when it shall be said to Idolaters, call upon your Idols that ye have worshiped, for remission of your sinnes; they shall implore them, but none shall hear their prayers, we have ruined them; the wicked shall behold the

fire, into which they shall fall, and finde none to save them. We taught men in the *Alcoran*, many parables, yet do the wicked abound in question, and dispute too much; What hindreth men to believe, since there is come to them a guide, to conduct them into the right way? If they beg not pardon of God, what hapned to their predecessors, and at *Beder*, shall befall them, they shall be visibly punished; I send Prophets only to anounce the joyes of Paradise, and to preach the torments of Hell; the unbelievers dispute vainly, to obscure the truth, they deride my Commandments, and the fire of Hell; who is more unjust then he who knoweth the Commandments of his Lord, and disobeyeth him, and forgetteth his past sinnes? We have hardned their hearts, they shall not understand the Scripture; we have stopped their eares, they shall hear nothing; if thou calleſt them to the right way, they shall not follow thee, thy Lord is gracious and mercifull; should he chastise them after their demerits, he should forthwith destroy them, he tarrieth untill the time that he hath promised to punish them, and they shall finde none of power to protect them. We have destroyed Cities, when their inhabitants have offended, and we prefixed the day of their ruine. Remember thou that *Moses* said to his servant, I will travell incessantly, untill I see a place where two seas meet, although I travell an Age. When he came to that place, he and his servant forgot their fish, he had taken his way through the Sea: Having continued their voyage some time, *Moses* was an hungry, and demanded somewhat to eat of his servant, who said to him, Saweſt thou what hapned at the Rock? I have forgotten our fish, the Devill made me to forget it, he miraculously took his way through the Sea; that Rock is the place which we seek: they both returned on their steps, discoursing together, untill they came to that Rock, where they found one of our servants, on whom we had conferred our graces, and inspired knowledge; *Moses* said unto him, permit me to follow thee, that thou mayst teach me knowledge, and instruct me; He replyed, thou wilt not be able to abide patiently with me; how wilt thou patiently endure to hear a thing

which

which none in the world ever knew? *Moses* said, thou shalt finde me exceeding patient, and I will not disobey thee; He answered, if thou follow me, enquire nothing of me, and hear only what I shall say to thee. They went together, and they being in a boat, he brake a planck; *Moses* said to him, thou hast broken this vessell, to drown us, it is a strange thing; He answered, Did not I tell thee, that thou wilt not be able patiently to abide with me? *Moses* replied, excuse me, and afflict me not, I had forgotten what thou didst enjoyn me; They went on together until they met with a child, whom he slew; *Moses* said to him, thou hast slain an innocent, that hath not slain any one; thou hast done a thing without reason, and that ought not to be approved: He answered, did I not say, thou wilt not be able patiently to abide with me? *Moses* said to him, excuse me this time also, if I demand ought else of thee, abandon me. They continued their way unto a Village, where the inhabitants refused them bread; at that time they found a wall ruined, which he raised again; *Moses* said to him, thou shouldst have been payed for repairing this wall, if thou wouldest: He answered, now behold the place of our separation, nevertheless I will explain to thee what thou wert impatient to learn. That boat belongeth to two poor men, who labour on the sea to gain their subsistance, I would have pierced it, to preserve it to those poor men, because there was an Infidell Prince, who by force seized on the good vessels for his service. That infant which I slew was an Idolater, the son of a true believer, a righteous man; we feared he might cause his father to sin, and seduce him into his error, and infidelity; the Lord through his goodness would have him to be destroyed, to deliver his father from his malice. The wall appertaineth to two infant Orphans of this City, there is under it a treasure that belongeth to them, their father was a righteous man, God through his goodness willeth that the treasure be preserved for them, untill they attain to years of discretion; he likewise willed me to do what I have done: behold the exposition of what thou wert impatient to learn. If any one enquire of thee concerning *Alexander* the great, relate to them his History: we gave him on earth

what he desired, he went as far as the West, where he found a fountain guarded by a man, who said to him, O *Alexander!* chastise men through the murther of their persons, bondage, and ransome; he answered, I will put to death unbelievers in this world, and the Lord shall punish them in hell, and the righteous shall enjoy the glory of Paradise; I will tell the wicked, that God hath given us what we have desired. After this, he continued his way untill he came to a place, where the Sun riseth; he found that it riseth in a countrey, where they have nothing to shelter them from its heat, the thing is so: we taught *Alexander* how to shelter himself; he followed his way, until he arrived between two mountains, inhabited of a Nation that spake a Language, which he could hardly understand; they said to him, O *Alexander! Jagog*, and *Magog* defile the earth, canst thou put between them and us an obstacle, to hinder that they may not come to us? God, said *Alexander*, hath not given me means to do it; but assist me with your power, I will put between them and you a strong separation; give me iron that can cut stones, that I may build betwixt the two mountains, and that I may fortifie the way that devideth them; blow when the iron striketh the stones, to kindle fire, and poure on molten brass to joyn the stones and iron together; if they come, they cannot pierce through the mountains, neither finde a way to come to you, this is a favour which God conferreth on you, his promises are infallible; when the hour arriveth, he is true in what he promiseth; we will permit them to mixe each with other; we will assemble all of them when the Trumpet shall sound; then we will open Hell to the wicked, and to such as would neither see, nor hear the *Alcoran*; Do they imagine them that worship me to be their gods? we have prepared hell to punish them. Say unto them, shall I relate unto thee what shall befall the damned, their works shall be unprofitable in this world, although they think to do well; good works are unprofitable to them that contemn the Commandments of their Lord, and believe not in the resurrection, they shall not want ballance at they day of Judgment; hell shall be their habitation, because they deride our Commandments, and our Apostles,

Apostles, and Prophets: The righteous shall enjoy eternally the delight of Paradise without discontinuation. If the sea were inke, to write the wondrous works of my Lord, it will sooner have an end, then his miracles: Say unto the Infidels, I am a man like you, God hath taught me that there is but one God; he that believeth in the Resurrection, studieth to do good works; worship but one God, who is without a companion.

CHAP. XIX.

The Chapter of Mary, *containing fourscore and eighteen Verses, written at* Mecca.

IN the Name of God, gracious and merciful: God is the rewarder, conductor, (of the righteous) liberall, wise, true: *Zachary*, the servant of thy Lord remembred his grace, when he in secret prayed to his Lord, and said, Lord, my bones are become feeble, and mine head is white with old age; Lord, I was never rejected in my prayers, hear my petition, give me a son to succeed me, that may be mine heir, heir of the lineage of *Jacob*, and be pleasing to thee. O *Zachary*! I declare unto thee, that thou shalt have a son, named *John*, no man hath yet been called by that name; he said, Lord, how shall I have a son, my wife is barren, and I am too old? It was answered him, the thing shall be as I have said unto thee, it is easie to thy Lord, who created thee; he said, Lord give me some signe of the conception of my wife; he said to him, thou shalt not speak for three nights. Then went he out of his Oratory, and made signes to the people, to make their prayers evening and morning. Oh *John*! learn the Scripture with affection; We from his infancie gave him knowledge, clemency, charity, piety, affection towards his father and mother, and not violence and disobedience. We blessed the day of his nativity, the day that he shall dye, and the day that he shall rise again. Remember thou what is written of *Mary*, she retired towards the East, into a place farre remote from her kindred, and

See *Kitab el tenoir*.

and took a vaile to cover her, we ſent her our Spirit in forme of a man; ſhe was afraid, and ſaid, God will preſerve me from thee, if thou have his fear before thine eyes; he ſaid, oh *Mary*! I am the Meſſenger of God thy Lord, who ſhall give thee a ſonne, active, and prudent: She anſwered, how ſhall I have a ſonne without the touch of man? I deſire not to be unchaſte; he ſaid, The thing ſhall be as I have told thee, it is facile to thy Lord; thy ſonne ſhall be a token of the omnipotency of God, and of his ſpeciall grace towards ſuch as ſhall believe in his divine Majeſty; She became with child, and retired ſome time, into a place remote from people, where ſhe ſuſtained the dolours of Child-birth, at the foot of a Date-tree, and ſaid, why am I not dead? wherefore am I not in the number of perſons forgotten? The Angel ſaid to her, afflict not thy ſelfe; God hath placed a brook under thee, ſhake the foot of this Palme, and the Dates ſhall fall, gather them up, eat and drink, and waſh thine eyes, ſay unto them that thou ſhalt meet, that thou faſteſt, and haſt made a vow not to ſpeak to any one, untill thy faſt be accompliſhed. Her parents met her while ſhe bare her Infant, and ſaid unto her, oh *Mary*! behold a ſtrange thing; oh ſiſter of *Aaron*! thy father did not command thee to do evill, neither was thy mother unchaſte; She made ſignes to her infant to anſwer them; they ſaid, how ſhall the infant in the Cradle ſpeak? Then her infant ſpake, and ſaid, I am the ſervant of God, he hath taught me the Scripture, hath made me a Prophet, bleſſed me in all places, and commanded me to pray unto him; he hath recommended to me purity through the whole courſe of my life, and to honor my father and mother; he hath not made me either violent or malicious, prayſed ſhall be the day of my birth, the day that I ſhall dye, and the day of my reſurrection. Thus ſpake Jeſus, the ſonne of *Mary*, with truth, of which ye doubt: God approveth not the diſcourſe of them that ſay he hath a ſonne; praiſed be God, when he willeth any thing, he ſaith, be thou, and it is; he is mine and your Lord, worſhip him, this is the right way; there be perſons, who in this regard have been of different opinion, but miſery is upon the

the incredulous, they shall be miserable at the day of Judgment. The Infidels are manifestly erroneous from the right way; If thou preach to them the torments of Hell and their ignorance, they will not hear thee. We are Lords of whatsoever is on Earth, and dispose of every thing at our pleasure, they shall be one day assembled before us to be judged. Remember thou what is written of *Abraham*, he was a righteous man, and a Prophet, he said to his father, adore not what neither seeth, nor understandeth any thing, and that cannot be profitable; I know what ye know not, follow me, and I will conduct you into the right way; worship not the Devill, he is disobedient unto God; otherwise I fear that God may chastise you, and you may be in the number of the damned. He answered, oh *Abraham*! dost thou abhorre my Gods? unlesse thou change thy discourse, I will stone thee, depart from me for a long time; he said, May God inspire you, I will pray for you, he is exceeding good, and will hear my prayers; Whom will ye adore, when I shall be gone from you? Worship God my Lord, and your prayers shall be heard; he departed from them, and worshipped one God: We gave him two sonnes, *Isaac* and *Jacob*, both Prophets, we conferred our grace upon him, with an eloquent and true tongue. Remember thou what is written of *Moses*, he was a righteous man, our Prophet and Messenger; we called him on the right side of the Mount *Sinai*, drew him near unto us, and taught him our secrets; We through speciall grace gave him a brother, named *Aaron*. Remember thou what is written of *Ismael*, he exactly observed what he promised, was a Prophet, and an Apostle of the Lord, preached purity, and recommended to men to make their prayers often, and was pleasing to his Lord. Remember thou what is written of *Enoch*, he was a just man, and a Prophet, and we tooke him up to an exceeding high place. God gave his grace to these men, among the Prophets of the lineage of *Adam*, among them whom we caused to embarke with *Noah*, among those of the lineage of *Abraham*, and *Israel*, and among those that we assembled and guided into the right way. When the

miracles

miracles of the mercifull were related to them, they fell prostrate, and adored him with teares in their eyes; their posterity forsook their footsteps, abandoned the Law, and followed their own appetites; but they shall be precipitated into Hell, except such as shal be converted, and do good works, they shall enter into Paradise, and no injustice shall be done to them, they shall enter into the garden of *Eden*; what the mercifull [God] doth promise, is infallible; they shall heare nothing spoken in Paradise that shall displease them, they shall hear the salutation of Angels, and morning and evening shall have what they desire; such is Paradise, which God giveth to his creatures that have his fear before their eyes. I * descend not from Heaven, but by the permission of thy Lord, he is master of our actions in Heaven and Earth, and of whatsoever is between them, he hath not forgot thee, worship him, and persevere in thy adoration, knowest thou any person that is named, like him? Man saith, what, shall I dye and rise again? He considereth not that God hath created him of nothing; I will one day assemble the Infidels, and Devils, I will cause them to appear at the gate of Hell upon their knees, and will cast upon them all manner of misery, because they have encreased their impety towards their Lord. I know such as deserve to burne in Hel, they shall be thrown thither headlong, this is a most just sentence pronounced by the Lord. I will save the righteous, and forbid Infidels to fall on their knees before Idols: when the unbelievers, and many of the faithfull heard my Commandnents preached, they said among themselves, that they were in a better way then their neighbour; how many have we destroyed before them, in past Ages, more rich then they, and hypocrites like unto them? Say unto them, God prolongeth the life of the erroneous, that they may know their errors, and learn the knowledge of the paines prepared for them, they shall understand who shall be the most miserable; and who shall have been most weak in their faith, and least affectionate to the service of his divine Majesty; God shall encrease their faith, who shall follow the right way; and such as be obedient to him, shall enjoy his grace.

* *Gelaldin* saith, that *Mahomet* complaineth to the Angel *Gabriel* for having been so long absent from him.

grace. Hast thou considered the action of the wicked? They demand, if they shall have riches and children after their Resurrection? Would you know what shall be? would you capitulate with the merciful? I will not do it; I will write all that they say, and will adde to their miseries; I will give to them in this world, what they require, and they shall rise again naked (without treasure, and children.) They adored Idols, to have their protection. Certainly they erred in that adoration; they shall renounce them, and be their enemies at the day of judgment. Seest thou not, how we have sent the Devils against unbelievers, to seduce them? Be not impatient to see them punished, they shall be judged at the day appointed. Be thou mindful of the day, when I shall assemble all the righteous in the presence of God, and precipitate all the wicked into Hell; their prayers shall not be heard, except such as have accomplished their promises made to the merciful. They have said, Do ye believe that God hath a Son? You utter a strange thing; it wanteth not much, but that Heaven and Earth open themselves, and that the Mountains fall, with their utter destruction. They call God, God the Son; God hath not to do with a Son; whatsoever is in Heaven and Earth, adore him; he knoweth the accompt and number of all things of the world: Men shall appear before him at the day of judgment, and the True-believers that shall do good works, shall be beloved of his divine Majesty. We have sent thee the *Alcoran*, written in thine own Language, that thou mayst proclaim the delights of Paradise, to them that fear me, and preach the torments of Hell to such as dispute with obstinancy against the Faith. How many of the wicked have we destroyed in past ages? Hast thou heard speak of them? Hast thou heard mention of their memory?

See *Gelaldin.*

CHAP.

CHAP. XX.

The Chapter of Beatitude, and of Hell, containing an hundred and thirty Verſes, written at Mecca.

Reader, the Mahometans *have entituled this Chapter* Tthé, *which is two letters of the* Arabique *Alphabet, to wit,* Tt *and* Hé; *where in this place,* Tt *ſignifieth* Thouba, *that is to ſay, Beatitude; and* Hé Haoihé, *that is to ſay, Hell. See the gloſs, and interpretation of* Gelaldin, *and* Bedaoi; *they have intituled this Chapter of Beatitude, and of Hell.*

IN the name of God gracious and merciful. We have not given thee the *Alcoran* to torment thee, but to inſtruct therein the righteous. It was ſent thee by him that created the Heavens and the Earth; the merciful ſitteth on his Throne; whatſoever is in Heaven and Earth, whatſoever is between them, and beneath the Earth, appertaineth to him. He knoweth thy thoughts, he underſtandeth what thou keepeſt ſecret, and what thou makeſt manifeſt. God! there is but one God, all the glorious names of the world are due unto him. Knoweſt thou the Hiſtory of *Moſes?* VVhen he beheld the fire, he ſaid to his family, Stay ye here, I ſee a great fire, I will bring to you a ſpark, and you ſhall finde in it the right way. VVhen he approached, it was ſaid unto him, O *Moſes*! I am thy Lord, put off thy ſhooes, thou art in the holy Valley of *Toi*, I have elected thee among my people, hear my word, and receive mine inſpirations; I am God, there is none other God but I, worſhip me alone, and make thy prayers as it is ordained; The hour unknown to the world approacheth, wherein I will recompence and chaſtiſe every one after his works: Take heed leſt the wicked ſeduce thee from the right way; if thou follow their appetite, thou ſhalt be deſtroyed; Is it not what thou haſt ſworn to me? he anſwered, Lord, I will apply my ſelf unto thee, and will lean upon my ſtaff; I will beat the fruits

of

of the Trees to make them fall upon my flocks; I have yet another maner to nouriſh my ſheep with this ſtaff; I will make uſe of it to defend, and preſerve them from miſchief; God ſaid unto him, O *Moſes*! caſt that ſtaffe to the ground, behold a Serpent, it creepeth, take it, and be not afraid, I will cauſe it to return to its former condition; draw back thine hand, and put it under thy arm it ſhal become white and ſhining without harm, and pain, it ſhall be a moſt certain ſign of my Unity, I will give thee to ſee the miracles of my Omnipotencie; go to *Pharoah*, he is in an exceeding great error, and ſeduced from the right way: *Moſes* ſaid, Lord, rejoyce my heart, and facilitate my commiſſion, unlooſe the knot of my tongue, that they may underſtand my ſpeech; give me *Aaron* to aſſiſt me in this buſineſs, that I may praiſe thee, and highly exalt thy glory, thou only art our protector. God ſaid, thy prayer is heard, we were favorable to thee another time, when we inſpired thy mother to put thee into a coffer, and expoſe thee to the river of *Nile*; the water drove thee to the ſhore, whence *Pharoah* took thee; I cauſed thee to be beloved of him, to have care of my people; when thy ſiſter ſought tidings of what was become of thee, ſhe ſaid, who will guide us where he is? who will conduct us to him that keepeth him? we ſent thee back to thy mother, to ſtop her tears, and put an end to her affliction. Thou ſleweſt a man, we have delivered thee from the hands of thine enemies, and have approved thy perſeverance; thou haſt continued ſome time with the inhabitants of *Madian*; after this we ſent thee to preach our Commandments; I have made choiſe of thee, go with thy brother to *Pharoah*, and lie not in ſpeaking of me, he is gone aſtray from the right way; ſpeak to him both of of you, with mildneſs, peradventure he will hearken to you, and will fear the fire of hell; they anſwered, Lord, we fear that he may torment, and riſe up againſt us; he ſaid, fear nothing, I will be with you, hear what he will ſay, conſider his actions; addreſs your ſelves to him, and ſay, we are the Meſſengers of the Omnipotent God; diſmiſs with us the children of *Iſrael*, and no more torment them, we are come hither by the Commandment of God, thy Lord. Salvation is for ſuch as follow

the

the right way; damnation for them that blaſpheme againſt his Law, and depart from his Commandments; *Pharoah* ſaid unto them, who is your God? *Moſes* ſaid, my God is he that created the world, and guideth men into the right way. *Phoroah* ſaid, what law did your predeceſſors obſerve? what is become of them? *Moſes* anſwered, God knoweth in what condition they are; nothing is concealed from God, he extended the earth, and eſtabliſhed the wayes; he cauſeth rain to deſcend from heaven, and maketh to ſpring forth the plants, herbs, and fruits which ye eate, and that nouriſh your flocks. Theſe things are ſigns of his Omnipoteny to them that underſtand them. We created you of earth, and to earth will we make you to return, and will cauſe you to come out of it once again; we ſhewed miracles to *Pharoah*, but he was incredulous, contemned them, and ſaid, O *Moſes*! Art thou come to drive us out of our Dominions with thy Magick? I will ſhew thee [Magick] like to thine; let us meet at a place, and day prefixed between thee and me, to come together; *Moſes* ſaid unto him, let us make choiſe of the day of your feaſt; if it ſeem good to you, the people may aſſemble at the Sun riſing: After this diſcourſe, *Pharoah* withdrew, recollected all his ſubtilties, and at the day and hour prefixed, came with his people to the place appointed, where *Moſes* was, who ſaid unto them, miſery is upon you, blaſphem not againſt God, he will puniſh you, and deſtroy them that blaſpheme againſt him; The people of *Phoroah* differed in opinion what they ſhould do, kept their deſign ſecret, and ſaid to *Pharoah*, theſe two men are Magicians, they would chaſe you from your Countrey, through their Magick, and ſeduce your ſubjects from your Religion; recollect your ſubtilties and power, and chuſe perſons capable to diſpute againſt them, this day ſhall be happy to him that ſhall be victorious. They ſaid to *Moſes*, wilt thou firſt caſt thy ſtaffe on the ground, or ſhall we ours? Their cords and ſtaves aroſe againſt *Moſes* through their Magick, and crawled: *Moſes* ſpake low, between his teeth; we ſaid unto him, fear nothing, thou ſhalt be victorious, caſt thy ſtaffe in thy right hand on the ground, it ſhall devoure what they have done, it is but witchcraft and magick,

magick, that produceth neither Profit nor Content. Then fell the Magicians of *Pharooh* proſtrate on the ground, and ſaid, We believe in the God of *Aaron* and *Moſes*; *Pharoah* ſaid unto them, believe ye in him without my permiſſion? *Moſes* is your maſter, I wil cut off your right feet, and your left hands; or your left feet, and your right hands, and cauſe you to be hanged on Palme trees, that ye may know who is the more ſevere in his chaſtiſements, I, or the God of *Moſes*; They ſaid, the miracles that thou haſt ſeen, have they not touched thee? He that created us, doth things which are not in thy power to perſorme; thy power extendeth only in this world, we believe in God our Lord, who will pardon our ſins; thou art the cauſe that he abhorreth us with our magick, he is more powerfull then thou, and eternal; Hell is prepared for Infidels, they ſhall finde repoſe neither in their life nor death, and the righteous that ſhall do good works, ſhall eternally enjoy the pleaſures of the gardens of *Eden*, wherein flow many delicious rivers, ſuch is the reward of them that are purged from their ſins. We ſaid unto *Moſes*, go out by night with my people, and make them a drie path through the Sea, fear not that thine enemies may overtake thee, neither be afraid of being drowned, *Pharoah* ſhall follow them with his troops; I will overwhelm in the ſea, and will miſlead him with his people, he ſhall not follow the right way. O children of *Iſrael*! we delivered you from your enemies, and conducted you towards the mountains of *Sinai:* we cauſed Manna and Quailes to deſcend upon you, and ſaid, eate ye of the good things that we have given you, and be not ungrateful, otherwiſe my wrath ſhall fall upon you; he upon vvhom mine indignation ſhall fall, ſhall be thrown headlong into the fire of hell; I vvill be merciful to ſuch as ſhall convert, do good works, and follow the right way. O *Moſes*! who preſſed thee to abſent thy ſelf from thy people? He anſwered, behold he that followeth my ſteps, I am come up to receive thy Commandments. We after thy departure eſtranged thy people from thee, and *Samery* ſeduced them from the right way; he returned upon his ſteps to his people, in great diſpleaſure, and ſaid, O ye people! did not God

promise to you all manner of content? he protracted the effect of his promises, because of your sins, will you that his wrath fall upon you? wherefore have ye transgressed what ye promised to me? They said, we have not transgressed our promises of our own accord; we took the most weighty ornaments of the people, and cast them into the fire, *Samery* himself did cast them in; he made the body of a bellowing Calfe, and said, with his followers, behold there your God, the God of *Moses* whom he hath forgotten; Saw they not that this Calf spake not to them, and that it had not power to do good or evill? *Aaron* had said unto them, before the comming of *Moses*; O ye people! you have been seduced by this Calfe; the mercifull is your God, and your Lord, follow and obey me: They said, shall we abide here untill *Moses* return? *Moses* at his return said unto *Aaron*, what hindred thee to follow me, when thou sawest them to turn aside from the Law of God? wherefore hast thou disobeyed me? O son of my mother! (said *Aaron*) drag me not by the beard, and haire, I feared to displease thee, if I forsook the children of *Israel*, and disobey thy Commandments; *Moses* said unto *Samery*, what was thy design? he answered, I saw what this people seeth not, I took an handfull of the earth of the footsteps of the Messenger of God, and made the Figure of a Calfe, the fairest that I could; *Moses* said unto him, go, get thee from among us, thou shalt fly the presence of men all the dayes of thy life; thou shalt say unto them, come not nigh me, touch me not, the time of thy punishment is appointed, thou shalt not escape it, behold thy false god, behold the Calfe which thou hast adored, I will cause it to burn, and will cast the ashes thereof into the sea; your God is one God, and there is none other God, but the God that knoweth all things: Thus do I relate to thee things past; we have sent thee the *Alcoran*, such as shall abjure it, shall bear their burthen at the day of Judgment, and be eternally tormented; I will one day require an account of their burden, and will assemble them with all their subtilties; when the Trumpet shall sound, they shall demand of each other, how long they have continued in the world? they shall say, that they

they have remained there but ten dayes and ten nights, I know all that they will say; the most prudent among them shall say, that they have been but one day. They shall enquire of thee concerning the Mountains; Say unto them, God shall teare them up, and levell them with the Earth, thou shalt see them levelled and beaten down: then shall men without retardment follow him that shall summon them to universall Judgment, they shall humble themselves before God, thou shalt that day hear low and humble voyces, that day shall prayers be ineffectuall, except of them that shall be pleasing to God, whom he will permit to speak. He knoweth whatsoever men do in this world, and what must befall them in the other, and they know it not, they shall humble themselves, and hang down the head before the living and eternall Lord; all Infidels shall be damned, and the righteous of True-believers that have done good works, shall not fear injustice. We have sent the *Alcoran* in the *Arabique* tongue, it teacheth men our Commandments, peradventure they will fear impiety; it teacheth them what they ought to know; Exalt the glory of God, King of the world, he is truth it selfe; presse not thy selfe to read the *Alcoran*, untill thou hast well understood it. Say, Lord encrease my knowledge; We heretofore prohibited *Adam* to eat of the forbidden fruit, he was unmindfull of our Commandment, I found in him no perseverance. Remember thou that we commanded the Angels to humble themselves before him, they humbled themselves, except the Devill, who refused to do it. Remember that we said, *Adam*, the Devill is thine enemy, and the enemy of thy wife, he will endeavour to make you miserable, to cause you both to goe out of Paradise, where thou suffereſt neither hunger nor thirst, nor cold, nor heat; The Devill tempted them, and said, oh *Adam*! I will conduct thee to the tree of eternity, a treasure that shall never perish, they did both eat of the fruit of that tree, then knew they their filthinesse, and took the leaves of trees to cover their nakedneſſe; *Adam* disobeyed his Lord, and became miserable, nevertheleſſe he heard, and pardoned him, and shewed him the

right way; he said, descend from Paradise, ye enemies of each other, I will hereafter send you a guide, he that shall follow him, shall not erre, and shall be blessed; He that shall goe astray, and will not believe in me, shall be miserable in the world, and blinde at the day of Judgment; that day shall he say, Lord, wherefore hast thou made me blinde? I had good sight when I was in the world: I did this day forget thee, as thou didst forget my Commandments; thus do I intreat Infidels. The torments of the other world are more grievous then those of the Earth, and of longer continuance; do not unbelievers tremble, when they consider how many men upon Earth we have destroyed in past Ages? Their misery shall serve for example to them that are wise; Had not thy Lord said, that he will deferre the punishment of the wicked untill the time appointed, he had already destroyed them. Be patient, and endure their discourse, praise thy Lord before the Sunne arise, before it setteth, an houre before night, and at the end of day thou shalt do a thing acceptable to him: The life of the world is sweet to tempt you, but the riches of thy Lord are better, and eternall. Command the people to make their prayers at the time appointed, and be not impatient towards them; I require no riches of thee, I will enrich thee, and in the end Paradise shall be for the righteous. The unbelievers have said, if *Mahomet* sheweth not some miracle from God, and knoweth not the exposition of the books of our predecessors, we will not believe in him; VVe before his coming destroyed many wicked persons, who said, Lord, hadst thou sent us a Prophet, we had observed thy Commandments, before we became infamous, and laden with ignominie; Say unto them, every one expecteth his end, expect ye, and yee shall one day know them that follow the right way, and have not erred.

CHAP.

CHAP. XXI.

The Chapter of the Prophets, containing an hundred and twelve Verſes, written at Mecca.

IN the Name of God, gracious and mercifull. The day approacheth, wherein the people ſhall render an accompt of their actions, but they conſider it not, and depart from the Commandments of God; if they hear them, they laugh, they underſtand them not, and keep ſecret their evill intentions. Is not *Mahomet* a man like to you? VVill yee ſay that he is a Magician? you ſee the contrary; God heareth whatſoever is ſpoken, both in Heaven and Earth, and knoweth all things. They ſay, certainly *Mahomet* hath dreamed what he ſpeaketh, he hath invented it, and is a Poet, we will not believe him, unleſs he ſhew ſome miracle, as did the Prophets that were before him. VVe have layed waſte many Cities, becauſe their inhabitants were incredulous; we ſent before thee but men who were inſpired of us; Enquire of them, to whom heretofore was given the knowledge of the written Law, if ye know it not; they were men that did eat and drink, and were mortall; we effected what we promiſed to them, we preſerved them with ſuch as believed, and deſtroyed the incredulous; VVe have ſent you a Book to inſtruct you, will ye underſtand it? How many infidell Cities have we made deſolate? How many new people have we eſtabliſhed in their place? When they felt our puniſhment, they fled; fly not, and returne to what hath delighted you, returne into your houſes, peradventure ye will yet covet the riches of the Earth; They ſaid, miſery is upon us, we are too blame; Thus did they talke, untill they were deſtroyed. We have not created Heaven and Earth, and whatſoever is between them, to ſport with; had it been our will that they ſhould have ſcoffed on Earth, they ſhould ſcoffe likewiſe in Heaven. On the contrary, I oppoſe the truth to falſehood, to confound it, and in effect it doth confound it. Miſery ſhall be upon you, be-

cause of your blasphemies; whatsoever is in Heaven and Earth, is Gods; the Angels are not ashamed to worship him, they prayse him day and night, and exalt his glory without blasphemie. The Infidels worship Gods made of Earth; Have they power to create any thing? Were there in Heaven, and on Earth another God, they would not accord; praised be God, Lord of the Universe; what the Infidels relate, is untrue. He asketh no counsell when he will do any thing, as do men; will they worship any other God but him? Say unto them, produce your arguments, behold what we have to speak unto you, behold our reasons, and those of our predecessors; Certainly, the greatest part of them are ignorant of the truth, and goe astray. We inspired into all the Prophets which we sent, that there was but one God that ought to be worshipped. They said, believe yee that the Angels are the sonnes of God? Praysed be God; on the contrary, they are his creatures, he loveth them, they speak not but after him, and obey what he commandeth them, he knoweth all their actions past, and future, they pray for no man but through his permission, and fear to displease him. Who among them will say I am God, instead of God? he shall be cast headlong into the fire of Hell; thus do I intreat unbelievers. Know they not that the Heavens and the Earth were shut up? We opened them, and gave life to every thing, through the raine which we made to descend; will they not believe in my unity? We created the Mountains to hinder the Earth to move, we made therein wayes large and spacious for our Creatures, we covered it with the Heaven, and have exempted it from falling, nevertheless they despise our Commandments. It is the Lord who created day and night, the Moon and the Sunne, all things praise and exalt him in Heaven; we created no person to dwell for ever on Earth; all men shall taste of death, I will prove you with good and evill, and ye shall appear before me to give accompt of your actions: The Infidels scoffe at you, when they see you, and say, behold them that deride our Gods! They obey not the Commandments of God; he created man of dust, and shall shew you the effects

fects of his omnipotency, be not impatient to see the punishment of the wicked, who say, when shall be the way of Judgment? did they know it, they would remove the fire from their backs and visages; that day shall surprize them, it shall astonish them when they think least of it, they cannot retard it, and shall be deprived of protection. Certainly they scorned the Prophets that were sent before thee, but they were punished after their demerits. Say unto them, who but the mercifull [God] preserveth you day and night? nevertheless ye reject his Commandments; Have they any other God but me, that is able to save them? Their Gods cannot defend themselves: I will not protect them, yet will I enrich them, as I enriched their fathers, and will prolong their life, to punish them on Earth; Know they not that their estates diminish on all sides through thy Conquests? Is it so, that they are victorious? Say unto them, I preach to you what God hath inspired into me, but the deaf hear not when they are exhorted; When they are a little touched with the chastisements of God, they say, oh misery! We are too blame, and are unjust; I will weigh their works at the day of Judgment, that I may do injustice to no person, of the weight of a grain of mustard-seed, and will most exactly accompt. We gave to *Moses* and *Aaron* the Book that distinguisheth good from evill, and commanded them to preach our Commandments to them that had our fear before their eyes. That Book is blessed, and was sent from us; nevertheless unbelievers reject and condemne it. We heretofore instructed *Abraham* in the right way, and knew that he was a righteous man. Remember thou that he said to his father, and his people, what Idols do ye adore? They said, we finde that our Fathers adored them; he said unto them, your fathers and you were exceedingly erroneous: they said, dost thou speak the truth, or dost thou jeast? He said, Certainly your Lord is the Lord of Heaven and Earth, I swear to you that he created them; Having convinced those Idolaters, he said, By God, I will make warre upon your Idols, he broke them with an hatchet in their absence, except the greatest Idoll, on which he hung

his hatchet, and said, peradventure they will accuse him to have broken the other : Seeing at their returne their Idols broken, they said, who hath in this manner handled our Gods? He is impious; we heard it is a young man, named *Abraham*, who derideth them, bring him before the eyes of the people, perhaps they shall finde witnesses of his action. They said unto him, oh *Abraham*! it is thou that hast so abused our Gods, he said on the contrary, it is that great Idol; They enquired of each other if those Idols spake, and if they had motion; afterwards they returned to themselves, and said to the people, ye are too blame to adore those Idols; he threw them headlong against the ground, and they said, oh *Abraham*! thou well knewest that they spake not at all; he answered, why therefore do ye worship what can neither benefit, nor hurt you? You defile your selves in adoring them instead of God, do yee not know him? Then they said, burne *Abraham*, and let us defend our Gods, if ye are righteous men; but we commanded the fire to lose its heat, to preserve *Abraham*; They would have tormented him, and we destroyed them, we saved him, as we preserved *Lot*, we conducted him into the Land of blessing, gave him *Isaac*, and *Jacob*, and the Children of their Children, righteous men, and True-believers, to instruct the people in the way of Salvation; we inspired them to do good works, to pray at the time appointed, to pay Tithes, and to worship us; We gave to *Lot* prudence and knowledge, and delivered him from the Inhabitants of the City, who were the most vicious upon Earth, we were gracious to him, because he was righteous. Remember *Noah*, and that he heretofore invoked us; we heard his prayer, and delivered him from great danger, and all that were with him in the Arke; we delivered him from the hand of the wicked, whom we drowned. Remember *David*, and *Salomon*, who rendred Justice in the field, whereinto the flocks of the village entred by night without Shepheards; we are witnesse of their Judgments, we instructed *Salomon* in Justice, we gave him prudence and knowledg; the Mountains adored us with *David*, and with him

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the Birds praiſed us; we were with them when they praiſed us. We taught you the maner of ſowing [ſeed] to preſerve you from neceſſity; peradventure ye will be thankful to me. We commanded the winds to obey *Salomon*, and know all that he did. The Devils obeyed him, they dived into the Sea, to fiſh for Gems for him, and travelled alſo in other matters; and we hindred them to act miſchief againſt men. Remember *Job*, who prayed to his Lord, and ſaid, I am in exceeding great affliction; thou art the merciful of the merciful: VVe heard him, and delivered him from his affliction; gave to him our grace, and to his family, and to them that were with him, who had patience, and truſted in me. Remember *Iſmael*, *Enoch*, * *Delcafel*, and *Zachary*, they perſevered in wel doing; we gave them our grace, becauſe they were righteous. Remember *Jonas*, who forſook his people in diſpleaſure; he believed I could do nothing againſt him; but he cryed in the dark, and ſaid, There is no God beſides thee, praiſed be thy name; I am too blame for having offended thee: We heard him, and delivered him from his diſaſter. Thus do I protect True-believers, when they invoke me. Remember *Zachary*, who made his prayer, and ſaid, Lord, I know there is no better Heir in the world then thy ſelf; yet let me not dy without iſſue: We heard his requeſt, gave him a ſon, named *John*, and rendred his wife fruitful. All theſe Prophets went on with alacrity to do well, and invoked us with humility, with deſire to obtain our grace, and with fear of the torments of Hell. Remember *Mary*, whoſe womb I bleſſed; we inſpired into her our Spirit, and gave her a Son, a miracle in the world. Your Law is one onely Law, and I am one onely God, worſhip me, and be not impious; ye all ſhall appear before me to be judged. I will protect the True-believers that ſhall have done good works, and will write what they ſhall do for their reward. Miſery is upon the Cities that we have ruined; their inhabitants ſhall not return into the world, until the paſſage be opened to *Jagog* and *Magog*, and they come running from the eminent places of the earth; then ſhall the day of Judgment approach; the promiſed

* *Delcafel* is *Ely*. See the Book compoſed by *Abdelbaky*.

promised Truth shall not be far off, it shall trouble the sight of the wicked: Who shall say, O misery! We are miserable, we did not foresee this disaster; we have been exceedingly too blame for having offended God. It shall be said unto them, Ye worshipped instead of God, the firebrands of Hell, into which ye shall be cast headlong: Had your Idols been Gods, as ye believed, they should not have entred Hell; they, and those that have adored them, shall be eternally damned; they shall groan, complain, and shall not be heard: Such as shall be in Paradise, shall be far remote from them; they shall not hear their howlings, and shall enjoy eternally what they shall desire; the cryes of the damned shall not afflict them; the Angels shall meet them when they come out of their graves, and shall say, Behold now the day that was foretold you in the world; a day, wherein we will open the Heavens, and the Book of the accompt of all men, as we promised to your predecessors. We exactly perform what we promise; we have written in the Old Testament, and afterwards in the *Alcoran*, That the righteous shall inherit the Earth: This Book shall teach the way of Paradise to them that shall worship me: We had not sent thee, but in favor of men; say unto them, God hath always inspired into me, that your God is one God, will ye not obey him? If they go astray, I have taught you how they must be intreated. Say unto them, I know not whether the punishment denounced to you shall be speedy, or tardy. God knoweth what is known, and unknown in the world; I know not whether he will try you, or defer his punishment until the time appointed: He is a most just Judg, and most merciful; he is not such as ye speak him.

CHAP.

CHAP. XXII.

The Chapter of Pilgrimage, containing seventy and seven Verses, written at Mecca.

IN the name of God, gracious and merciful. O ye people! fear God. The Earthquake that shall happen at the day of Judgment shall be wonderful; ye shall that day see mothers forget their children, and every one shall bear his own burden; ye shall see men drunk, not with wine, but amazed and astonished at the great judgments of God. There be, who dispute of the Deity with ignorance, and follow the will of the Devil, voluntary, and obstinate: It is written, he shall seduce them that obey him, and shall conduct them into Hell. O ye people! if ye doubt of the Resurrection, consider how we created you of the dust of the Earth; with a little water sprinkled upon the dust, with congealed blood, and a little flesh intirely, and not intirely formed. I form in the wombs of women, what seemeth good to me, at the time appointed. I cause you to come forth children, then I give you life, and make you to arrive to the age of virility; some die young, and others live to extremity of age, to the end they may learn to live well. Consider the Earth, dry, dead, and barren; when we shall cause rain to fall, it shall change the face, shall produce and nourish its fruits of all sorts, fair, and pleasing: Because God is truth it self, he raiseth again the dead, and is Omnipotent. There is no doubt but the day of Judgment approacheth, and that God will cause the dead to rise again. There be men that dispute of God without knowledg, without reason, without authority, and go astray from the way of his Law; they shall be full of ignominy and shame in this world, and shall feel in the other, the pains of Hell. God doth no injustice to his people. There be who adore him with scruple; if good befal them, they persevere to adore him; if evil, they return to their impiety, and lose the riches of Earth, and the riches of Heaven: These two losses are exceeding great;

they

they invoke Idols instead of God; they invoke what can neither benefit, nor hurt them: Such prayers are by-ways, far remote from the Commandments of God; they worship that which doth rather mischief, nor advantage them. Certainly, God shall make the True-believers, that do good works, to enter into Gardens, wherein flow many Rivers; he doth what seemeth good to him. He that is angry, that God giveth succor, and protection to *Mahomet* in this world, and in the other, let him tye a cord to a beam of his house, and hang himself; he shall see if his choller will be allayed. God hath sent the *Alcoran*, as heretofore he sent the other Scriptures; it containeth his Commandments, clear and intelligible; it guideth into the right way whom it pleaseth him: He at the day of Judgment shall judg the differences that are between the faithful, and Infidels; between the *Samaritans*, the Christians, and Idolaters; he is omniscient. Seest thou not that all that is in Heaven, and on Earth, the Sun, the Moon, the Stars, the Mountains, Trees, and Beasts, adore him? Many worship him with zeal, but many likewise merit to be punished: None shall esteem him, whom God shall despise; he doth as seemeth good to him. These two contrary parties, the Believers and the Infidels, have disputed of the Deity; but the Infidels shall be encompassed with flames of Hell, they shall have shirts of fire, boyling water shall flow in upon their heads; the fire shall burn what is in their bellies, and shall roast their skin, they shall be beaten with clubs of iron; when they think to go out of this fire, they shall enter further into it, and be eternally tormented. God shall cause the True-believers, that have done good works, to go into Gardens, wherein flow many Rivers; they shall be adorned with bracelets of Gold, and Pearls; they shall be clothed with Silk, and enjoy eternal felicity, because they have professed his Unity; and the Infidels shall suffer great torments, for that they have hindred the people to imbrace the Faith, and visit the Temple of *Mecca*, which God hath established to be therein adored of all the world: He that shall be solicited to visit it, and shall enter it, with design to return to his impiety, shall be severely

See *Kitab el tenoir*.

severely punished. Remember, that we shewed to *Abraham* the place to build the Temple of *Mecca*; that we commanded him to adore me alone, and to purge my Temple from Idols, for the satisfaction of them that should there make processions. Men shall come thither to visit thee from all parts, on foot, and on horse-back; they shall receive profit, they shall there make their prayers at the times appointed, and the days nominated; they shall thank the Lord for his benefits towards them, and the riches which he hath given them; and shall make likewise processions at the old Temple. He that shall reverence it, shall do exceeding well, and shall be recompenced of his Lord. It is lawful for you to eat of all clean Beasts, except of such as have been heretofore prohibited: Depart from the pollution of Idols; beware of bearing false witness, and be obedient to God. He that saith, God hath a Companion, is like to him that fell head-long from Heaven, whom the Birds devoured, and the wind cast into a remote place, full of miseries. He that shall reverence the signes of the power of God, will not doubt of his Law, and shall be rewarded for his good works at the time appointed, if he visit the old Temple of *Mecca*. We have given to all Nations of the world a law to offer their Sacrifices, and to return thanks to their Lord, for having given them advantage above all sorts of Beasts. Your God is one God, obey his Commandments, proclaim a great reward to them that are obedient to him, to them that tremble with fear, when they hear mention of his name; that are patient in their adversity, that pray at the time appointed, and dispence in alms some part of the wealth that we have given them. We have created the female Camel for a sign of our unity, she shall be profitable to you in this world. Remember to pronounce the name of God, when ye shall sacrifice her, standing on her feet; when she shall fall dead on the ground, eat of her flesh, if it like you, and give to eat to such as shall require it. We have made her subject to you; peradventure ye will be thankful to me for this grace. God promoteth before him, neither the flesh of this Beast, nor the blood, but onely the good works that ye perform. He hath thus

The Pilgrims Sacrifice a Camel at *Mecca*

thus subjected it, That ye may exalt it, and give him thanks for having guided you into the right way. Proclaim to the righteous, That God will remove far from them the malice of the wicked; he abhorreth Traytors, and the ingrateful: Declare to such as fight against Infidels, to repair the injury they have done them; that God is sufficiently powerful to protect them. When they were driven from their houses without reason; they said, God is our Lord: Had not God stirred up the people against each other, the Covents of the Religious, the Churches of the Christians, the Synagogues of the Jews, and the Temples of the Believers, had been ruined, (through the multitude of the wicked, and their malice.) The name of God is exalted in the Temples of believers, and therein is his Law defended and protected. God is most strong; he hath all power over his people. Those whom God hath established on Earth, with victory over their enemies, make their prayers in the maner ordained; pay Tithes, and enjoyn to do what is honest and civil; forbid to do what is prohibited of God, who knoweth the end of all things. If the Infidels traduce thee, their predecessors traduced *Noah*, *Aad*, *Chaib*, *Abraham*, and *Lot*, they also slandered *Moses*: God for a time deferred their punishment, but in the end most severely chastised them. How many Cities have we destroyed, because of their impiety? We have overthrown, and made them desart, through the death of their inhabitants. Shall those of *Mecca* walk for ever upon Earth, with an hard heart, without reflecting upon what hath heretofore befaln the Infidels? Their eyes are not blinde, but their hearts are blinde, and hardned: They will require thee to cause the wicked to be speedily chastised; God will not go against what he hath promised: One day before thy Lord, is as a thousand yeers before men. How often hath the punishments of impious Cities been deferred, that in the end were destroyed? The whole world shall one day be assembled before me, to be recompenced after their merits. Say unto them, O people! I preach unto you publikely the torments of Hell; such as shall believe, and do good works, shall receive pardon of their sins, and a precious treasure;

See *Gelaldin.*

they

they that shall endevor to make voyd the faith, shall be damned. We sent our Prophet to reade only our Commandments to the people; the unbelievers reade many things that are not in the *Alcoran*; but God hath made vain what the Devil had there inserted, and confirmed the precepts of his Law: What the Devil there inserted, serveth for sedition to them that are weak in their faith, and have an hard heart. The Infidels are in an exceeding great error, and are far from the Truth. Such as have the knowledg of Scripture, know that the *Alcoran* is truth it self, which proceedeth from thy Lord: They believe in it, and humble their heart in reading it. God guideth into the right way such as believe in the truth: The Infidels shall be in doubt, until they be surprized of the day of Judgment. That day shall they be rigorously chastised, that day shall God command, and judg the good and the bad; the righteous that shall have believed, and done good works, shall enter into delicious Gardens; and the Infidels that shall have disobeyed his Commandments, shall suffer exceeding great torments. They that departed from *Mecca*, and went to *Medina*, to abandon the society of unbelievers, and were slain, or died of sickness, shall be rewarded of his divine Majesty. God is the greatest benefactor in the world; he shall give them to enter where they shall desire; he is omniscient, and most merciful. The believers that shall take revenge of the injury that the unbelievers have done them, shall be protected of God: He is gracious and merciful towards his people; he maketh day to enter into night, and night into day; he heareth the prayers of True-believers, and seeth whatsoever they do; and will protect them, because he is truth it self. Idols are but vanity; and God is most high, and omnipotent. Dost thou not consider that God sendeth the rain from Heaven, and that the Earth becometh green? He is benign to his people, and knoweth all [things;] whatsoever is in Heaven and Earth, is his; he hath no need of his people, and ought to be exalted. Seest thou not that God hath subjected to you all the beasts that are upon the earth? Seest thou not that the ship runneth upon the sea, through his command, to

See *Gelaldin.*

transport

transport you and your substance? Seest thou not, that he hindreth heaven to fall upon the earth? certainly he is benign, and merciful; He it is that hath given you life and death, he shall make you to die, and shall raise you again, nevertheless man is ingrateful for his favors. We have given a law to all the Nations of the world, to guide them into the right way; if they observe it, they will not dispute against thee. Invoke thy Lord, thou art in the right way; if they dispute against thee; Say unto them, God knoweth all your actions, he shall judge your differences at the day of Judgment: knowest thou not that God knoweth whatsoever is in heaven or in earth? All is written, and this is most easie to his divine Majesty. Idolaters adore without reason, Idols that understand not whether they be gods or no, that shall be without protection at the day of Judgment; when they preach to men my Commandments, they know by their countenance those that are impious, and ingrateful for my graces; they would with wrath fall upon them that instruct them. Say unto them, I declare unto you things more grievous: God hath prepared the fire of hell to chastise Infidels. O people! A parable is related to you, hear it. All the Idols that ye adore cannot create a flie; when they shall be assembled to do it, if the flies corrupt any thing that is offered to them, they have not the power to drive them away, because of their impotencie, and the weakness of them that adore them: They praise not God in that manner as is just and reasonable, he is most strong, and most powerful; he hath chosen messengers to bear and execute his Commandments among Angels and men; he heareth whatsoever they say, beholdeth whatsoever they do, he knoweth whatsoever they have done, and all things obey him. O ye that believe! honor and worship your Lord, and do good, perhaps ye shall be blessed: Fight for the establishment of his Law with affection, he hath chosen you to follow it; he hath not given you a Law heavy, and troublesom. It is the Law of *Abraham* your father, he hath stiled you the Resigned to God, before the coming of the *Alcoran*: The Prophet shall testifie against you at the day of Judgment, and ye shall testifie against the people, that the

Prophet

Prophet hath preached to them the right way; perſevere in your prayers, pay tithes, and truſt in God, he is your Lord, and your Protector.

CHAP. XXIII.

The Chapter of True Believers, *containing an hundred and eighteen Verſes, written at* Mecca.

In the Name of God, gracious and mercifull. Certainly the True believers ſhall be bleſſed, that make their prayers with humility; they abſtain from reviling, they pay tithes, they commit not whoredom, they touch not other women then their own, and their ſlaves; ſuch as covet other, tranſgreſs the bounds of reaſon; they that faithfully preſerve what hath been entruſted to them; they that effect what they have promiſed, and that make their prayers at the time appointed, ſhall be heirs of Paradiſe, where they ſhall dwell eternally. We formed man of the duſt of the earth, with mire, blood congealed, with a little fleſh and bones, which we inveſted with skin; we another time created him, when we breathed into him the ſoul in the body, and bleſſed him, as one of our faireſt ornaments. O men! ye all ſhall die, and ſhall riſe again at the day of Judgment; we created above you ſeven heavens, and have care of the conſervation of all people that are beneath; we ſend water from heaven to ſatisfie your neceſſities; we make it to fall upon the earth, and have power to cauſe to paſs away and deprive you [of it.] We have created, and made gardens to bring forth Date trees, Grapes, and many other fruits, by which ye live; we created trees in the mountain of *Sinai*, that produce oyl, and * tincture; ye receive great advantage by beaſts, they ſuſtain you with milk, and afford you many other profits, ye mount them; and ſhips alſo to carrie you whither ye deſire to go. We ſent *Noah*, who ſpake to the people, and ſaid, worſhip one God alone, what other god will ye implore but him? Will ye not fear to worſhip ano-

See *Gelaldin.*

* Or dying colours.

ther? The chief among the people that were Idolaters, ſaid to their adherents, This man is a man like your ſelves, he would appear, and be eſteemed more then you; if God would be adored alone, as he ſaith, he would cauſe an Angel to deſcend, that ſhould bring his Commandments; we have not heard ſpoken to our predeceſſors, what he ſaith; he is a man poſſeſſed of the devill, tarry, and ye ſhall ſee what will become of him: Then *Noah* ſaid, Lord, protect me againſt them, and defend me from their blaſphemies; we commanded him to build an Ark, when our Commandment was given to deſtroy the wicked, and when the water of his caldron boyled, we commanded him to enter into the Ark, with two beaſts of every kinde, and ſpecies; all men we deſtroyed, except them of whom we have before ſpoken, (we ſaid unto him) ſpeak not to me for Infidels, they ſhall be drowned, when thou ſhalt have taken order for every thing that muſt enter into the Ark with thee. Say, praiſe be to God, who hath delivered us from the malice of the wicked, Lord, give us to deſcend in a bleſſed place, thou art the beſt Pilot in the world. It was a ſign of my omnipotency to prove the people of *Noah*: we created after them another people, to whom we ſent an Apoſtle, to inſtruct them to worſhip one God; and he ſaid, what God will yee adore other then God? will ye not fear his wrath? Their Doctors that were impious, who denied the Reſurrection of the fleſh, and on whom we had conferred the wealth of the earth, ſaid, he is a man, he eateth and drinketh like you, if ye obey not a man like to your ſelves, ſhall ye be deſtroyed? doth he promiſe you to return into the world, after having been bones and duſt? O abuſe! O abuſe! ye are abuſed in what he promiſeth, he is a man like others, he is a lyar, we will not believe him: That Apoſtle ſaid, Lord, preſerve me from their blaſphemies, they ſhall repent ſuddenly of their impiety; then thunder ſurpriſed them, and deſtroyed them, as they deſerved; we made the land dry and barren without fruit, and created other perſons in their place. Man cannot die before his hour, and none can retard it; we ſent our Apoſtles, and our Prophets to inſtruct the people, but they were ſlain one after another, every

Nation

Nation traduced the Prophet that we sent to them, and we made them serve for examples to posterity, and destroyed the wicked. We sent *Moses* and his brother *Aaron* to *Pharoah*, and his Doctors, with our miracles, and with most intelligible reasons; they arose against the Faith, they tormented the children of *Israel*, and said, shall we believe in a man like to our selves, of them that obey us? They slandred both of them, and were in the number of the damned. We gave to *Moses* the Book of the Law, peradventure it will guide the children of *Israel* into the right way; we created *Jesus* and *Mary* his mother, they are signs of our Unity; we established them in an eminent place, where they stayed nere a fountain. O Apostles and Prophets! eat of the fruits of the earth, and do good, I know whatsoever ye do; your Law is one Law, and I alone am your Lord; take heed to your selves, follow not the law of the Infidels, every one liketh what he doth, depart from the wicked, and leave them in their errors, an accompt shall be required of them of the riches, and of the children that we have given them, but they know it not. Such as fear the punishment of their Lord, that obey his Commandments, profess his Unity, give alms of the substance that he hath given them, and fear in their heart, that they are not acceptable to them, shall appear in his presence; such as shall obey him, shall enjoy his grace; he requireth not of any man what he is unable to perform. We have a book that declareth tl. truth, no injustice shall be done to him that shall do what he is able; certainly the Infidels are in ignorance of the *Alcoran*, they act what is quite contrary, to that which is commanded true believers; but we have punished the chief among them in their prosperity. Be not this day resolute, yee shall not be protected of us. Our Commandments are taught you, nevertheless ye are returned upon your steps, and are risen against the Faith, and in discoursing by night, withdrew your selves from the righteous. Consider they not the words [of the *Alcoran*?] Doth it contain any thing that hath not been ordained to their predecessors? Know they not the Prophet that God hath sent to them? VVherefore will they not acknowledg him? VVill they say

that he is poſſeſſed of the devill? On the contrary, he teacheth them the truth, nevertheleſs the greateſt part of them deteſt him; if their will had place, heaven and earth, and whatſoever is betwixt them ſhould be confounded; we have inſtructed them in the Law which they ought to obſerve, but they have renounced it; Doſt thou require of them any recompence for thy inſtructions? Thy Lord ſhall reward thee, there is none that is of power to recompence thee better then He. Call them to the right way; ſuch as ſhall not believe the Reſurrection, ſhall err. If we pardon and deliver them from affliction, they will ſtill continue in their errors, to their confuſion; we heretofore chaſtiſed them, nevertheleſs they humble not themſelves, neither implored their Lord; and when we opened upon them the gate of our Judgments, they became deſperate. God hath given you ſight, hearing, and ſenſe, but few among you return him thanks; he it is that hath created you of earth, ye ſhall one day be aſſembled before him to be judged; he it is that giveth life and death, and maketh the difference of day and night, will you not honor him, neither conſider? On the contrary, they have ſaid, as did their predeceſſors, wherefore ſhall we die? our bones ſhall be duſt, and ſhall we riſe again? This was heretofore promiſed to our fathers, and to us, certainly it is but an old ſong; Say unto them, to whom appertaineth the earth, and whatſoever is in the earth, if ye know [its Creator and King?] They will ſay, it is Gods; Say unto them, know ye not then, that he that created you can raiſe you again? VVho is Lord of the ſeven heavens? who poſſeſſeth the throne of heaven? They will ſay, it is God; ſay unto them, will ye not fear then to worſhip any other God but him? Say unto them, who is King of all things? who ſuſtaineth them, and is ſuſtained of none? They will ſay, that it is God; Say unto them, why then do ye deceive your ſelves? we have taught them the truth, but they have rejected it, and ſaid, that God had a ſon; were there another God with God, the one would undo what the other hath done, and they would riſe the one againſt the other. Praiſed be God, what they affirm is not true, God knoweth that is paſt, the preſent,

present, and the future, he hath no companion; Say, Lord, give me to see the effect of all that thou hast promised to them, and put me not among the unjust, deliver us from evill, and do good to us, I know their impiety; Lord deliver me from the temptations of the devill, deliver me from their malice; when any one among them dieth, he saith, Lord, permit me to return into the world, I will do better then I have done; there is no return, it is to speak in vain, there is an obstacle behinde them, that detaineth them untill the day of Judgment; when the Trumpet shall sound, nothing shall retard them, they shall not glory, nor discourse with each other; the ballance of the blessed shall be heavy with good works, and the ballance of the cursed shall be light of good works. Have not my Commandments been preached unto you, wherefore did ye contemn them? They shall say, Lord, our misery prevailed over us, we were mislead, Lord deliver us from this misery, the contrary was promised to us, truly we are exceedingly too blame. It shall be said unto them, depart into the fire, and never speak to come out. Many of them that worship me, say, Lord, we believe in thee, pardon our sins, thou art merciful. Ye have derided them, O ye wicked! and have despised my Commandments, but I will reward them for their perseverance, and they shall be blessed. It shall be said to those that rise again, how many years have ye remained in the earth? they shall answer, we have been there a day, or some dayes; ask of the Angels appointed to keep the accompt, ye have been there but a little time, did ye know it, do you believe that I have created, and assembled you before me in vain? Praise and exalt God, King of Truth, there is no God but he, he is king of heaven; he is void of reason that invoketh another god with Him, he shall give accompt of his actions, and the Infidels shall be miserable: Say, Lord, pardon the sins of the righteous, thou art the great merciful.

CHAP. XXIV.

The Chapter of Light, containing seventy and foure Verses, Written at Medina.

IN the Name of God, gracious and mercifull. We have sent this Chapter containing our Commandments clear and intelligible, peradventure ye will learn them. The * Catamite and the Concubine shall be whipt with an hundred stripes; take heed lest clemency cause you to forget he precepts of the Law of God, believe in his divine Majesty, and the day of Judgment; Some of the True-believers hall be witnesses of their punishment: The Catamite lying with a Concubine, or an Infidell, the Concubine lying with a Catamite or Infidell, these things are forbidden the True-believers. He that shall accuse an honest woman of alultery, shall be whipt with twenty four stripes, unless he prove his accusation by four witnesses, and shall never be credited in testimony. They that do such things, are without the obedience of God, except those that repent, and satisfie what they owe, God shall be to them gracious and mercifull. They that shall accuse their wives of adultery, and have no witnesses, shall swear four times that they speak the truth, and hall the fifth time call for the curse of God to be upon them, if they be lyars. The wife shall be exempt from punishmen, if she swear foure times that her husband is a lyar, and if he *fifth* time she pray that the wrath and indignation of God may be upon her, if what her husband hath said be true; In this manner doth God gratifie you, that ye may understand the truth, he is most gracious and most wise. That Troup that made defection from the True-believers with a lye, and false testimony, did you no harme; on the contrary, they did advantage you; every one shall bear the burden of his sines, the most malicious among them shall be thrown headlong into the torments of Hell; It was an happiness that ye hard the sense of the Believers from their own mouth, when they said, that

* Is a man or boy kept unlawfully.

See *Celaldin.*

This is *Abdallah bin Selouk.*

that those men lyed impudently; if they had not presented thosefoure witnesses, they had found none other, they are lyars, without the grace and mercy of God, they should have already felt great torments in this world, and in the other, because of that impoſture: When they spake of what they were ignorant, ye deemed it to be nothing; but it is an exceeding great sin before God, if when ye heard it, yee said, that to speak of those things did not concerne you, ye knew it to be an impoſture, God forbiddeth you to relapse, if ye believe in his Law, he thus declareth to you his pleasure, he is omniscient and most prudent; Such as desire to cast obloquie among the True-believers, shall be rigorously chastised in this world, and in the other, God knoweth that of which ye are ignorant: Had not God been favourable to you, he had chastised you in burning fury, he is gracious and mercifull. Oh ye that are True-believers! follow not the footstepsof the Devill, he will enjoyne you vice and sin; had not God gratified you with his mercy, not any among you should have been purged from that impoſture, but God purifieth whom he seeth good, he heareth all, and knoweth all yourintentions. The most rich, and powerfull among you have not sworne to do no good to their parents, the poore, or to them that fight for the Law of God, nevertheless they do it not to them, and flie them; desire they not that God should pardon them? He is neither gentle nor pitifull but towards True-believers. They that accuse of immodesty, womenchaste, innocent, and faithfull, shall be accursed in this world, and shall suffer great torments at the day, when their tongues, their hands, and their feet shall testifie against them; at the same time shall God pay to them what shall be due unto them without injustice, and they shall know that God is truth it selfe. The wicked women shall speak as the wicked men, andthe wicked men as the wicked women: The good [women] shall speak as the good [men] and the good [men] as the good women; the good are innocent of the impoſture of the wicked, they shall enjoy the grace of God, and the treasures of Paradise. Oh ye that are True-believers! enter

One of *Mahomets* wives was accused of adultery with *Safoian*, by *Mahomets* enemies.

not into anothers house without permission, if ye salute them that dwell there, ye shall do well; peradventure ye will be mindfull; if ye finde none of the house, enter not without permission; if they speak to you to return, ye shall return, it is better (then to stay at the doore) God beholdeth all that ye do, ye shall not offend God to enter into houses inhabited, if ye have affaires there, God knoweth all your intentions. Speak unto the True-believers, that they containe their sight, that they be chaste, that they do good, and that God knoweth all their actions. Speak unto the true-believeing women, that they containe their sight, and that they be chaste, that they suffer nothing of their beauty to be seen, but what ought to be seen, that they cover their bosome, and their visage, that they permit them not to be seen, but by their husbands, their Children, the Children of their husbands, their brothers, their nephews, their sisters, their women, and their daughters, maid-servants, and slaves by their domestiques, that are not capable of marriage, by children that regard not the beauty of women, and that they move not their feet, to shew they are well shod. Implore pardon of God, peradventure ye shall be happy; many maidens of your own Religion, the daughters of the righteous, or your slaves, if they be poore, God shall enrich them with his grace, he is most liberall and omniscient. Such as have not means to marry, shall live chastly, untill God hath given them means: Such as have desire to marry their slaves, shall have power to passe a Contract of marriage, if they know them to be wise, and shall give them part of the wealth that God hath bestowed on them, despise not your wives that are chaste, to commit whoredome; if ye desire good in this world, if yee contemne them, God shall be to them propitious and mercifull; We have sent to you these precepts, clear and intelligible, like to them that were taught your Predecessors, to be preached to the righteous; God illuminateth the Heaven and the Earth, as the Lamp that is in the Lanthorne of Chrystall, fed with oyle of the blessed Olive; It seemeth to be a Star full of light, which goeth neither to the West, nor the East, and yeildeth brightnes

nes upon brightnes; God guideth by his light whom it pleaseth him, he teacheth his people parables, and is omniscient, he permitteth you to prayse him in your houses, there to be mindfull of his name, and to exalt him evening and morning. Oh ye men! your affaires ought not to hinder your remembrance of his divine Majesty, to make your prayers at the time appointed, neither to pay Tithes. Fear the day when the hearts of men shall be perplexed, and their sight troubled, when God shall reward and chastise every one after his works, and shall augment his grace upon the good; he enricheth with his innumerable benefits whom to him seemeth good. The good works of the wicked are like to mists in a spacious plain, they seeme to be water, when afar off, and being approached, nothing is to be there found; They shall finde before God the Book, wherein is written whatsoever they have done, he shall punish them according to their demerits, he is exact to keep accompt. Their actions are moreover like to the darkness that is in the bottom of the sea, that is covered with wave upon wave, obscurity and darkness upon one another, he that is in this darkness cannot see his hand; he that shall not be illuminated by God, shall not see a jot: Seest thou not, that whatsoever is in Heaven and Earth exalteth the glory of God? The Birds extend their wings before him to praise him, he heareth the prayers of all his creatures, and understandeth the prayses that they give him, he knoweth all that they do, he is King of Heaven and Earth, the refuge of all the world: Seest thou not how he assembleth the clouds? how he placeth them one upon another? Considerest thou not how the rain falleth through their pores? and that God causeth fresh water to descend from the mountains? He hath given it to whom seemeth good to him, he causeth the brightnes of lightning to approach men, which blindeth their sight, and overwhelmeth the day with night; These things are signes of his omnipotency, to them that consider them: He created of a little water, all sorts of living Creatures; some creep upon the Earth, others walk upon two feet, and others upon four; he created what pleased him, he is omnipotent. Certainly, he hath sent a Law clear and intelligible,

gible, to conduct into the right way whom it shall seem good to him. The Infidels say, We believe in God, and his Prophet; nevertheless a party among them abandon his Law, and believe not in his divine Majesty: When they are called before God, and before the Prophet, to judg their differences, many among them refuse to come; if they come, it is with contempt. They are greatly afflicted at heart, do they fear that God and his Prophet will do them injustice? On the contrary, they themselves are unjust. When the True-believers are called before God, and the Prophet, to be judged; they say, We have heard and obeyed, they are not ignorant. Those that shall obey God, and his Prophet, shall be blessed. Many swear to fight gallantly for the Faith, when they shall be commanded to march against the enemy; say unto them, Swear not, your obedience to the Prophet shall be preferred to your oaths, God knoweth whatsoever ye do; say unto them, Obey God, and his Prophet; if they be disobedient, they shall bear their burden, and ye shall bear your own; if ye obey, ye shall follow the right way. The Prophet is obliged onely to preach intelligibly; God promiseth to the True-believers, that shall do good works, that they shall live long upon earth, as he promised to them that were before them, that they might establish the Law that he gave them; he shall change their fear into assurance; he shall deliver them from terror, that they may adore him alone, without Companion. He that is wicked, will depart from the obedience which he oweth to God: Make your prayers at the time appointed, pay Tithes, and obey the Prophet, God shall give you his mercy. Believe not that the Infidels are more powerful on Earth then we; they shall be precipitated into the fire of Hell. O ye that are True-believers! your slaves and your servants of free-condition shall require leave of you, to enter where ye shall be thrice, *viz.* Before the prayer at break of day, after noon, and after supper; they shall not offend in entring without leave, where ye shall be at another time; they enter there to serve you. In this maner doth God teach you his Commandments, he knoweth the humor of his Creatures, and is most prudent in all

that

that he ordaineth. It is ordained to your children, when they shall be at age of discretion, to demand of you permission to do what they shall desire, as did your predecessors: Thus doth God teach you his Commandments; he is gracious and merciful. The old and decrepit women shall not offend God, to quit their vails, and discover their faces; provided it be without vanity, and design to shew their ornaments: If they abstain, they shall do well, God heareth whatsoever ye say, and knoweth all that is in your hearts. The blinde, the lame, the sick, and you also, shall not sin, to eat in the house of your children; at the house of your father and mother, brothers, sisters, uncles, aunts, friends; and in the house of your servants; ye shall not offend God, if ye eat together, or apart. VVhen ye shall enter into any house, salute each other from God, with blessing and affection. Thus doth God teach you his Commandments, peradventure you will learn them. VVhen those that believed in God, and his Prophet, repaired to the Prophet, they retired not without his permission. Such as required leave (to depart) believe in God, and his Prophet; if they require leave of thee for any business, licence whom shall seem good to thee, and pray to God for them; he is gracious and merciful. Call not the Prophet, as ye call one another among you: God knoweth such as shamefully depart out of the Temple, and the Trench. Such as disobey his Commandments, ought to take heed, lest some mischief befal them, and that they suffer not great torments: Whatsoever is in the Heavens, or on Earth, is Gods; he knoweth if ye are zealous in your faith, or be hypocrites; he knoweth the day wherein all the world shall be assembled before him [to be judged.] In that day shall men see what they have done; he knoweth all things.

See *Kitab el tenoir.*

See *Kitab el tenoir.*

See *Gelaldin.*

CHAP.

CHAP. XXV.

The Chapter of the Alcoran, *containing seventy and seven Verses, written at* Mecca.

IN the name of God, gracious and merciful: Praised be he that sent the *Alcoran* to his servant to instruct the world; he is King of the Heavens and Earth; he hath no Son, nor Companion in his reign; he created and ordained every thing. The Infidels worship Gods that can create nothing, and are things created; they can neither do them good nor evil, they can give neither life nor death, neither cause them to rise again. They say that the *Alcoran* is but a fable of thine invention, invented with the assistance of some other person; but they lye and blaspheme. They say that it is but an old Song, and a fable of the Ancients that thou writest, and that thou studiest morning and evening. Say unto them, It was sent by him that knoweth all things in Heaven and Earth, altogether gracious and merciful. They said, Who is this Prophet? He eateth bread and meat, and walketh through the streets; we will not believe him, unless an Angel descend from Heaven to preach to us with him; unless that Angel enrich him, and that he have a Garden full of good and savory fruits; he is *but a* wizard, or one possessed of the Devil. Consider to what they compare thee; certainly they are in error, and cannot finde the right way. Praise and bless him that is able to bestow on thee a greater good, when it shall seem good to thee, to wit, Gardens, wherein flow many Rivers, and houses of pleasure. They have denyed the certainty of Universal Judgment, and we have prepared the fire of Hell to punish them; wrath shall carry them away with terrible cryes: when they shall behold the place of the assembly of Judgment; when they shall there appear, they shall be desperate, and shall cry, O misery! Cry not O misery, cry O miseries! (in the Plural) Ask of them which is better, and more advantageous, that, or Paradise, which is prepared for the recompence of the righteous, where they

they shall dwell eternally with all manner of felicity ; This is it that God hath promised, and that which was impetrated of his Divine Majesty, (for them that have his fear before their eyes) I will one day assemble Idolaters, with their Idols ; God shall say unto them, you are they who have seduced my creatures from the right way ; They shall say, praised be thy name ; we ought to have worshipped none but thy divine Majesty, but the wealth that thou gavest to our Magistrates, and their life, which thou didst prolong, caused them to forget thy Commandments ; they were pernicious men, in that they abjured thy Law, they cannot this day be exempt from the punishment of our crimes, neither protect us against thy wrath. The Idolaters shall be rigorously punished ; The Prophets that we sent before thee, did eat bread and meat, and walked through the streets ; we prove them one after another : Persevere, God beholdeth them that are patient. Those that believe not in the Resurrection, have said, The Angels are not descended from Heaven, we have not seen God ; they are become proud, and are fallen into an exceeding great error, but the wicked shall one day be without comfort ; when they see the Angels, they shall cry, help, help ! We will set before their eyes all the sins that they have committed ; the good works which they shall think to have done, shall be like to dust, which the winde carryeth away ; and the blessed shall enjoy a most certaine good, they shall hear of nothing but what contenteth them. When the Heaven and the aire shall divide themselves, and the Angels shall descend, then shall the truth appear, and the mercifull shall raign ; that day shall be tedious to Infidels, they shall bite their fingers, and say, would to God I had followed the Prophet and his Apostle ! Oh misery ! would to God I had not contracted amity with such an Infidell, he seduced me from the right way, he hindred me to believe in the *Alcoran* which God sent ; certainly the Devill hath tempted men ; Then shall the Prophet say, Lord, such as have followed me, have obeyed what is written in the *Alcoran*, and the Infidels have rejected it. We have appointed an enemy among the wicked,

wicked, to every Prophet of them that were before thee, but it sufficeth thee that God guideth and protecteth thee. The Infidels have demanded, if the *Alcoran* was sent all at once; I have so done to confirme the truth in thy heart, I have sent it piece by piece, they shall not shew thee any thing like unto it; I have instructed thee in the truth, clear and intelligible; the incredulous shall be confined in the fire of Hell, and be most miserable. Certainly, We gave to *Moses* the book of the Law, we sent with him his brother *Aaron* to assist him, and said unto them, Goe both of you, preach unto Infidels, we will destroy them, unless they be converted. VVhen the people of *Noah* despised our Commandment, we drowned them, and made them serve for example to posterity, and prepared great torments for the impious. Remember *Aad*, *Temod*, and those that dwelt nigh unto the well, a long time after them; we spake to them in parables, and destroyed them. Oh ye wicked! consider the misery of the City, upon which fell that mischievous rain, that destroyed them, because the Inhabitants believed not in the Resurrection. When the Infidels saw thee appear, they derided thee, and said, This Prophet would seduce us, and make us to abandon our God; We had patience, and deferred our punishment: they shall know at the day of Judgment them that have been seduced; Hast thou considered the action of him that spake of his God after his fantasie? Wert thou his Tutor, to hinder him to speak? Dost thou believe that the greatest part of the wicked hear, and understand what thou speakest to them? They are like beasts, and worse; Seest thou how thy Lord sheddeth the Rose? were it his will, it should be permanent, the Sunne hath caused it to melt, and attracteth it gently to himselfe. He it is that created the night for repose, and the day for labour. He it is that sendeth the winds by his speciall grace, he maketh raine to descend from Heaven, to refresh the Earth, to give it life, to water the beasts, and for the contentment of men; we have divided it among them, that they may be mindfull of our grace, nevertheless, the greatest part of them are ungrateful. Had we so pleased, we had sent to every City a preacher,

preacher, to preach unto the Inhabitants the torments of hell; obey not Infidels, preach to them frequently what is written in the *Alcoran*. It is God that hath sweetned the water of *Euphrates*, that joyned the two seas, that made them salt, and put between them a separation, to hinder them to mix: He created man and woman of a little water, to increase and multiply together; thy Lord can do whatsoever him pleaseth, yet do the Infidels adore what can neither benefit nor hurt them, and assist the devill their master to tempt the world; We sent thee only to preach the torments of hell, and to proclaim the joyes of Paradise: Say unto them, I require not of you a reward for my preaching, he that shall be acceptable to God, will follow the way of his Law: Praise and exalt thy Lord, trust in him, he knoweth all the sins of men; he created the heavens, and the earth in six dayes, and sitteth on his Throne; learn this of him that knoweth it. When it was said to the Infidels, worship the merciful [God;] they said, what merciful? shall we worship what ye appoint us? and they added to their impiety. Blessed be he that created the signs of heaven, that created the Sun, and the Moone, full of brightness and light, and hath made the dayes to succeed each other, to return him thanks for his graces. The servants of the merciful, that walk with humility, that salute the ignorant when they speak to them; Such as pray to, and worship God day and night; such as say, Lord, deliver us from the torments of hell; those that fear God, that are not prodigall, nor covetous, that follow the middle way, betwixt prodigality and avarice, those that worship one God, that kill no man but with reason, and following the Commandments of God, and that are not luxurious, shall enjoy eternally the grace of God; such as do the contrary shall be chastised, their punishment shall be augmented at the day of Judgment, and they shall be damned for ever, except him that shall be converted, and shall have done good works, God shall give him pardon of his sins, he is gracious and mercifull. They, who do good works and repent, who make no false oath, who are humble, and are not (wilfully) deaf and dumbe when they heare the *Alcoran* read,

and

and say, Lord, give us and our posterity children, that may be the light of our eyes, and be obedient to thee; work in us a fear to disobey thy Commandments; such persons shall enjoy eternally the delights of Paradise, for reward of their perseverance; they shall there finde salutations, and benedictions, with immense graces. Say unto the wicked, God will not enlighten you, neither hearken to your prayers, because yee have traduced his Prophet; the time of the punishment of your crimes shall suddenly arrive.

CHAP. XXVI.

The Chapter of Poets, *containing an hundred and twenty seven Verses, written at* Mecca.

IN the Name of God, gracious and merciful: God is most pure, he understandeth all things, he is most wise. These signs are the signs of the book that distinguisheth truth from falshood; wilt thou destroy thy self, because men are impious? If I will, I can cause my judgments to discend upon them, that shall humble them, they dispise my Commandments; they scoffe, but shall be rigorously punished; See they not how many fruits we have made to spring out of the earth? It is a token of our omnipotencie, nevertheless the greatest part of them believe not that thy Lord is the omnipotent, and the merciful. Instruct them how thy Lord said unto *Moses*, thou shalt be my messenger to the Infidels, and the people of *Pharoah*, that they may have my fear before their eyes. *Moses* said, Lord, I fear they may traduce me, and that my tongue cannot be looſed; send with me my brother *Aaron*, they know the fault I have committed, and will put me to death. The Lord said to him, they shall not put thee to death, go both whither I command you, I will be with you, and will hear what they say; say to *Pharoah*, that ye are the Messengers of the Lord of the world, and let him dismiss with you the children of *Israel*; *Pharoah* said unto *Moses*, have I not seen thee within this house a little childe? Didst thou not dwell with us many years? Didst thou not kill a man?

Moses slew an *Egyptian*.

thou

thou art impious. *Moſes* ſaid, I did what I did, I was in the number of the ſeduced, I fled when I feared you; ſince that time God hath given me knowledg, and placed me in the number of his Prophets and Apoſtles, he hath ſent me his grace, to ſet before thee the evill that thou doſt commit, in cauſing thy ſelf to be adored of the children of *Iſrael*; *Pharoah* ſaid unto him, who is that God of the world? he anſwered, it is the Lord of heaven, and earth, and of whatſoever is between them. *Pharoah* ſaid to them that were about him, Hear ye not what he ſaith? *Moſes* continued his [ſpeech] and ſaid, my Lord is your God, the God of your fathers, and of your predeceſſors. *Pharoah* ſaid, this Prophet that is ſent to you is a fool; *Moſes* ſaid, I am indeed the Meſſenger of the Lord of the Weſt and Eaſt, if ye had underſtanding to know him: *Pharoah* ſaid, if thou worſhip any other God but me, I will cauſe thee to be put unto the bottom of a pit; *Moſes* ſaid to him, wilt thou do it, ſeeing I am come to thee with reaſons ſo ſtrong, and arguments ſo infallible? *Pharoah* ſaid unto him, bring thy reaſons if thou art true: Then he caſt his ſtaffe on the ground, and it was changed into a Serpent, he drew his hand out of his boſom, it appeared white, and ſhining to the eyes of the ſpectators. Then ſaid *Pharoah* to them that were about him, certainly, behold here a skilful Magician, he would drive you from your Countrey through his magick, what ſay ye? They anſwered, he, with his brother muſt be terrified, and men muſt be ſent into all thy Cities, to aſſemble the moſt knowing Magicians of all thy Dominions; when they came together at the day appointed, it was demanded of them, if they were called to follow the magick of *Moſes*, and of *Aaron*? They ſaid, what ſhall be our reward if we be victorious? *Pharoah* ſaid unto them, yes, ye ſhall be rewarded, and be among them that approach my perſon. *Moſes* ſaid unto them, will you caſt your ſtaves on the ground, or ſhall I firſt caſt mine? They caſt their cords and their ſtaves firſt, ſaying, with the aſſiſtance of *Pharoah* we ſhall be victorious; then *Moſes* caſt his rod on the ground, which devoured their cords and ſtaves; when they beheld this miracle, they fell proſtrate,

and said, we believe in the Lord of the world, God of *Moses* and *Aaron*; *Pharoah* said to them, if ye believe in *Moses* without my permission, ye shall see what shall befall you; he is your Master, he understandeth magick better then you; I will cause your right feet and left hands, or your right hands and left feet to be cut off, and cause you all to be hanged; they said, this shall do us none harm, we shall return before God our Lord, we hope that he will remit our sins, because we shall be the first converts. We said unto *Moses*, go with the children of *Israel*, my servants, and fear not the people of *Pharooh* that shall follow thee: *Pharoah* sent his Commissioners through his Dominions to assemble the people, and said, (speaking of the children of *Israel*) those men are few in number, they have displeased me, but I will well awake them. We moved *Pharoah* and his people to depart out of *Egypt*, to pursue the children of *Israel*; we caused them to quit their gardens, fountains, and houses of pleasure, and made the children of *Israel* heirs of their treasure; they surprized them at the rising of the Sun; when the children of *Israel* beheld them, they said, we are overtaken: *Moses* answered, no, my Lord is with me, he shall guide me; then we inspired *Moses* to strike the sea with his rod, incontinently it divided it self on both sides, like two mountains; we saved him, and all that were with him, and drowned the men of *Pharoah*; which shall serve for an example to the incredulous and obstinate, thy Lord is omnipotent and merciful. Relate to unbelievers the History of *Abraham*, when he said to his father and his people, whom do ye adore? they answered, we adore our Idols; he said unto them, do they hear you when ye invoke them? do they good unto you when ye worship them, or mischief when ye neglect them? they answered, we finde that our fathers worshipped them as we do; *Abraham* said unto them, you and your fathers worship vain things, ye adore only Idols, mine enemies; I will not worship them, I will worship the Lord of the world, who created, guideth, and nourisheth me, who giveth me health when I am sick, who maketh me to live, and will cause me to die, and from whom I hope.

hope for pardon of my sins at the day of Judgment: Lord give me the knowledg of thy will, grant that my tongue and words may be credited as true, by posterity; put me into the number of the heirs of Paradise; pardon my father, who hath been in the number of the erroneous, and make me not ashamed at the day of the Resurrection; at the day, when riches and children shall be unprofitable, except to such as shall have an heart estranged from impiety; God shall make the righteous to approach to Paradise, and the wicked to see hell: they shall say, can the Idols that ye adore save you? can they save themselves? They shall be, with you, their adherents, and the devils, thrown headlong into the fire of hell: The Idolaters shall dispute in hell, with them whom they have worshipped, and shall say, by God, we were abused when we adored you, the wicked seduced us, we have none this day to intercede for us, neither friend to protect us; could we return into the world, we would believe in the Law of God; this discourse shall be for example to the wicked that believe not that thy Lord is the Omnipotent and mercifull. The people of *Noahs* time slandered the Apostles and Prophets that were sent to them; *Noah* their brother said unto them, fear God, I am his Messenger, sent to preach unto you; fear God, and obey him, I require no recompense for my instructions, God the sole Lord of the world shall reward my labours, fear and obey him; They said, shall we believe in thee, and thy followers, who are infamous? He said, I know not what they do, my Lord keepeth accompt of their actions; if ye knew the right way, ye would not worship Idols; I drive not true believers from my society, I am sent only to preach the torments of hell; They said, O *Noah*! if thou quit not this discourse thou shalt be stoned; *Noah* said, Lord, this people is impious, judge our difference, deliver me from their malice, and all true believers that are with me; We preserved him, and those that were with him in the Ark, and drstroyed them that remained on the earth: This is an evidence of our Omnipotencie, yet the greatest part of Infidels believe not that God is omnipotent and merciful. The people

of *Aads* time traduced the Apoſtles and Prophets that were ſent unto them; *Hod* his brother ſaid unto them, fear God, I am his Meſſenger, ſent to preach unto you with fidelity. Fear God and obey him, I require of you no recompenſe of my preaching, the Lord of the Univerſe ſhall abundantly reward me; Will ye build Towers, and lofty Pallaces, as if ye ſhould dwell eternally in the world? Will ye be cruell, without compaſſion on your ſelves? Fear God and obey him; fear him who giveth you his grace, beſtoweth on you wealth, children, gardens, and fountains; I fear that ye ſhall ſuffer grievous pains at the day of Judgment: They ſaid unto him, art thou come to be preached unto, or to preach to us? Thou relateſt to us old mens Fables; They ſlandered him, and we deſtroyed them: this is a token of our Omnipotencie, nevertheleſs the greateſt part of Infidels believe not thy Lord to be Omnipotent and merciful. The people of *Temod* belyed the Prophets that were ſent unto them; his brother *Salhe* ſaid unto them, fear God, I am a Meſſenger ſent from God to preach to you, fear God and obey him; I require of you no recompenſe for my preaching, the Lord of the Univerſe ſhall recompenſe my labours,; will ye forſake eternall riches, to cleave to the wealth of this world, to put your truſt in your gardens, your fountains, your tillages, your dates, and fruits? ſhall ye be eſteemed prudent if ye build houſes of pleaſure in the mountains? fear God, obey his Commandments, and obey not the wicked, that defile the earth, and do no good. They ſaid unto him, thou art a Magician, and an Inchanter, thou art but a man like unto us, ſhew us ſome miracle, if thou be indeed a Prophet ſent from God; he ſaid, behold there a Camel, he hath a place to drink at a day appointed, ye likewiſe have it to drink as he, do him no harm, otherwiſe ſhall ye be puniſhed at the day of Judgment. They did hurt this Camel through contempt, but had cauſe to repent it, and were ſeverely puniſhed. This is an example for poſterity; nevertheleſs the greateſt part of Infidels believe not that thy Lord is altogether gracious and merciful. The Citizens of *Lot* traduced the

The *Turks* believe this Camel was changed into a rock by *Salhe*.

the Prophets that were sent unto them; *Lot* their brother said, fear God, I am a faithfull Messenger sent from him, to preach to you, fear God, and obey him, I require of you no reward for my pains, God will reward me; will ye cleave to the world, to reject that glory that he hath created for you? ye forsake good to imbrace evill. They said, O *Lot*! if thou change not this discourse, we will banish thee from our City; he said, perhaps I am one of those whom ye abhorr; Lord deliver me, with my family, from their hands. We saved him with all his family, except his wife, who remained with the inhabitants of the City, we caused to fall upon them a raine that destroyed them. This is an example for posterity, nevertheless the greatest part of Infidels believe not that thy Lord is Omnipotent and merciful. They that inhabit the * Forrest, slandred the Prophets that were sent unto them; *Chaib* said to them, fear God, I am a faithful messenger sent from him, to preach unto you the torments of hell; fear God, and obey him, I require no reward of you for my preaching, the Lord of the Universe shall recompence me: Measure with good measure, and weigh with good weights, detain nothing from your neighbour, defile not the earth, fear him that created you, and all those that were before you: They said unto him, thou art a Sorcerer, thou art but a man like us, we believe thee to be a lyar; if thou art indeed sent from God, cause a part of heaven to fall upon us; he answered, God knoweth that of which yee are ignorant; they traduced him, but were chastised, being covered with a cloud that rained upon them a shewer of fire, and they were burned, as if it had been the day of Judgment: this is a token of my power, but the greatest part of Infidels believe not that thy Lord is Omnipotent and merciful. Certainly the *Alcoran* was sent by the Lord of the world, the faithfull Spirit inspired it into thine heart, that thou mayst preach to the people the pains of hell in the Arabique tongue; the Scriptures heretofore made mention [of it;] if the Infidels of *Mecca* are ignorant of it, the Doctors of the children of *Israel* have knowledg to understand it, although

* A Forrest near to *Madian*. See *Gelaldin*.

that we have not sent it in the language of the *Persians*, yet cease not to instruct them in that which they know not; we have imprinted a lye in the hearts of the wicked, they shall not believe what is written in the *Alcoran*, untill they see the punishment prepared for Infidels at the day of Judgment; that day shall come at unawares, of which they are ignorant. They say, let us tarry, and not believe as yet, in what is contained in that book; are they impatient untill they see their punishment? Hast thou seen how they have some years deferred it, and how, in the end, that which we promised befell them? their riches were to them unprofitable. We have not destroyed Cities without having forewarned them of their destruction, we are unjust to none. The devils did not bring the *Alcoran*, it was to them of none advantage, they could not compose it, they are remote [from the Angels] and cannot hear their speech; say not there is another God with God; if thou say it, thou shalt be chastised; preach the torments of hell to them that shall follow thee; be humble and civill to true believers; if they disobey thee, say unto them, I am innocent of what ye do, and am resigned to the Will of God, omnipotent and merciful: He beholdeth thee when thou dost pray, and worship him; he heareth and knoweth all things. Shall I tell ye to whom the devils address themselves? they apply themselves to lyars, they tell to them what they have heard spoken, but they all lye. The erronious imitate the Poets; they are confuted in their discourse, and say, they have done what they have not, except those that believe in God, that do good works, who often think of his divine Majesty, and that have been protected against the injustice of Infidels; the unjust shall know, that they shall one day rise again.

See *Ekteri*, and *Kitab el tenoir*.

CHAP.

CHAP. XXVII.

The Chapter of the Pismire, containing foureſcore and thirteen Verſes, written at Mecca.

IN the name of God, gracious and mercifull. God is moſt pure, he underſtandeth all. Theſe myſteries are the myſteries of the *Alcoran*, which diſtinguiſheth the truth from a lye, it conducteth men into the right way, and proclaimeth the joyes of Paradiſe to ſuch as believe in the Law of God, who make their prayers at the time appointed, pay Tithes, and have knowledg of their end. They that believe not in the day of Judgment, like well of what they do, and are in confuſion, they ſhall in the end be in the number of the damned. The *Alcoran* was conveyed to thee from the moſt prudent, that knoweth all things. Remember thou that *Moſes* ſaid to his family, I ſee a fire, I goe to it, I will bring you tydings, I will bring you a ſparke, peradventure you ſhall be warmed; When he drew near to the fire, he heard a voyce that ſaid to him, oh *Moſes*! that which is in this fire, and whatſoever is about it, is bleſſed; praiſe is due to God, Lord of the Univerſe; I am God omnipotent, and eternall; Caſt thy ſtaffe on the ground: When *Moſes* beheld his ſtaffe to move, as it had been alive, he went back very ſorrowfull, and returned no more; Fear not that ſtaffe, my meſſenger and my Prophets have no fear in my preſence, he that ſhall be converted, ſhall finde me gracious and mercifull. Put thine hand into thy pocket, it ſhall come forth white, without harme, it ſhall be one of the nine marks of my omnipotency. *Pharoah*, and his Miniſters were altogether erroneous; when they ſaw my Miracles, they ſaid that they were but ſorcery; they deſpiſed them, and encreaſed their impiety; Conſider what is the end of the wicked, and how they have been deſtroyed? We gave knowledg to *David* and to *Solomon*; they ſaid, God, who hath gratified us above many of his ſervants that have believed in his omnipotency; *Solomon* was *Davids* heire,

and said to the people, we understand the Language of birds, we know whatsoever can be known, it is an exceeding great grace. *Solomons* Army being one day assembled before him, composed of men, Devils, and birds, he lead them to the valley of Pismires; a Pismire their Queen, cryed out, oh Pismires! enter into your houses, least *Solomon* and his troups trample you under foot, without knowledge of it. *Solomon* hearing these words, remained some time without speaking, and in the end began to laugh, saying, Lord assist me, that I may give thee thanks for the benefits, and graces which thou didst conferre upon my father; If I do well, thou wilt accept it, place me through thy mercy in the number of them that exalt thy glory; He called for the * *Whoope*, and said, wherefore see I not the *Whoope*? is she in the number of the absent? I will punish and put her to death, if she have not a lawfull excuse; not long after, she humbled her selfe before *Solomon*, who asked her whence she came? she answered, I come from seeing what thou seest not, I come from the Kingdome of *Saba*, whence I bring certain tidings; I have found a woman, their Queen, who hath whatsoever is necessary for a King; she hath a great and magnificent Throne, I have found that she with her Subjects adore the Sunne, the Devill caused them to delight in this their action, he hath seduced them from the right way, and they shall be in error untill they worship one God, who sendeth rain from Heaven, and maketh the Earth to produce plants and fruits, who knoweth whatsoever is in the hearts of men, and what they utter; God! There is but one God, Lord of the Universe. *Solomon* said, I shall soone see if thou speak truth, or whither thou be in the number of the lyars; goe, bear to her this letter, and observe what she and her people shall answer; At her arrivall, the Queen said to her Ministers, Oh ye that are raised to dignity in my dominions! a Letter is given me from *Solomon*, of this tenour. In the name of God gracious and mercifull, rise not up against me, and obey me. Give me counsell, what I ought to do, I will do nothing without your advice, and what you see not with your eyes: They answered,

* A Bird so called.

answered, Our welfare and misery depend on thee, command whatsoever shall seem good to thee, and we will obey thee. She said, VVhen Kings enter a City, they introduce many disorders; they abase, and humble the chief of the Inhabitants, and the most eminent; if *Solomon* and his people come hither, they will use [us] in the like maner. I think it requisite to send to him an Ambassador with some presents, perhaps he will take a resolution to return. VVhen the Ambassador arrived in *Solomons* presence, he said unto him, Do ye bring me presents? God hath bestowed on me more riches then on you, presents rejoyce you, because ye love them: Return to them that sent you, I will go visit them with forces so great, that they shall not be able to resist; I will drive them out of their dominions, and they shall be miserable, if they obey me not: Then he said to his people, Sirs, who will bring to me the Royal Seat of that woman, before she and her subjects obey me? One of the Devils said unto him, I, I will bring it before thou arise from thy place: I am strong enough to bear it, I will carry it carefully. One of them that attended *Solomon*, who knew the Scriptures, said, I will bring it to thee in the twinkling of an eye: When *Solomon* beheld this Throne before him, he said, Behold here a favor of God, to try if I would acknowledg his benefits. He that returneth thanks to God for his graces, performeth his duty; he rejecteth him that is ingrateful. I will try if she followeth the right way, or whether she be in the number of the seduced. They changed something in her Royal seat, to try if she would know it, when she arrived in *Solomons* presence. At her arrival, they shewed it her, and asked if it resembled her own; she replyed, It resembleth it, as if it were the same: She had knowledg of the right way; but that which the people, and she adored, insteed of God, had seduced them from the obedience of his divine Majesty. They spake to her to enter into a gallery; when she beheld the pavement, she believed it to be water; and in lifting up her robe, fearing to wet it, discovered her leg. *Solomon* told her, that the pavement was of polished glass, and exhorted her to embrace the

Gelaldin saith he knew the name of God.

This Queen was called *Balkis*. See *Gelaldin*.

Law

Law of God. Then she said, Lord, I am too blame, in having offended thee; I am obedient with *Solomon*, to the Commandments of the God of the Universe. We sent *Salhe* to *Temod*, and his people, to exhort them to worship one God: He said unto them, O people! flie to the mercy of God; if ye implore pardon of him, ye shall be pardoned. They said, Wouldst thou draw us into thine error? and into the error of them that are with thee? He said, God shall chastise you, ye are seditious. They were nine persons in the City that defiled the earth, and did no good; they said among them, Let us this night kill the Prophet, and his adherents: VVe will say to them that seek him, That we saw him not, neither them that slew him; and will swear that we speak truth: They were cunning, but we were more subtile then they, and they knew it not. Consider what was the issue of their stratagems; we destroyed them with their followers; and their houses are become desart, because of their impiety. This shall serve for example to them that have knowledg of our Omnipotency. We served the Prophet, and all the True-believers that were with him: Remember thou the History of *Lot*, who said to his Citizens, VVill ye alway defile your selves in uncleanness, in each others view? will ye love men more then women? ye are ignorant. They replyed, Let us drive *Lot* and his family out of our City; they defile not themselves like us. VVe preserved him, with all his family, except his wife; she remained among them that were chastised. VVe caused it to rain upon them, a rain that gave them to know the severity of our chastisements. Say unto them, Praised be God, that destroyeth the wicked, and salvation to all those who he hath chosen; are they not more happy, then such as believe there are many Gods? VVho created the Heavens and the Earth? VVho caused rain to fall from Heaven? VVho hath made many delicious gardens to bring forth? You have not the power to cause the plants to spring forth, without the assistance of God. Certainly unbelievers do erre from the right way. VVho hath established the Earth, and made the rivers to flow? VVho hath made heavy the Mountains? VVho but God hath put separation

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tion that is between the Seas? The greateſt part of the world know it not. Who rendreth men miſerable? who deliver-eth them from affliction when they invoke him? who hath cauſed you to multiply, and leave your poſterity on Earth, but God? Nevertheleſs few men give him thanks. Who gui-deth in the darkneſs of the Earth and Sea? who but God ſendeth the windes, the forerunners of raine? he is moſt high, and moſt powerfull, but the wicked will not conſider the ef-fects of his omnipotency. Who formeth men? who maketh them to live, dye, and riſe again? who enricheth them with the wealth of Heaven, and of Earth, but God? Say unto them, produce your reaſons, bring your arguments, if what ye alleadg be true; Say unto them, none but God knoweth what is in Heaven and Earth, no man knoweth the future, preſent and paſt; do men know the day of the Reſurrection? Contrariwiſe they doubt, and are blinde. The wicked have ſaid, what? we ſhall be duſt, as are our fathers, and ſhall come forth out of our graves! This was heretofore promi-ſed to our fathers, and to us, this is but a fable of old men: Tell them, that they conſider not what was heretofore the end of the wicked; afflict not thy ſelfe, for that they conſpire againſt thee, and that they demand at what time they ſhall ſee the puniſhent that is foretold them: Say unto them, it is not farre from you, ye throw your ſelves headlong into it, but God is pitifull towards his people, nevertheleſs the grea-teſt part give him no thanks for his grace, thy Lord knoweth what is in their heart, and whatſoever they ſpeak; there is nothing in Heaven or Earth, that is not written in a moſt in-telligible Book; the *Alcoran* explaineth to the Children of Iſrael the greateſt part of their difficulties, it will guide them into the right way, and deliver from Hell them that ſhall believe thee, thy Lord ſhall judge them at the day of Judgment, he is omnipotent and wiſe; Truſt thou in God, thou art in the way of truth; the dead and deaf ſhall not hear thee, and unbelievers ſhall depart from thee penſive and aſtoniſhed, thou oughteſt not to guide the blinde, neither to make the deaf to hear, except ſuch as ſhall believe in the

Alcoran

Alcoran, and be obedient, when the time of the punishment that is denounced against them shall be come; we will cause a Beast to come from under the Earth, that shall speak unto them, and shall say, The people believe not in the Law of God, they know not his wondrous works. Be thou mindfull of the day, when I will assemble a multitude of all Nations that have disobeyed my Commandments, to give accompt of their actions: I will say unto them, ye have traduced my Prophets, ye know not what ye said, what have ye done? Then shall they be punished for their sinnes, and be inexcusable, they shall not speak a word. Do not Infidels see that we have created the night for rest, and the day for travell? this is a sign of my omnipotency; Be thou mindfull of the day wherein the Angell shall sound the Trumpet, and whatsoever is in Heaven and Earth, shall tremble with fear, except such as shall be in the favour of God; that day shalt thou see the Mountains suspended, to move like the Clouds, this shall be a work of God, who created all things, and knoweth their end; He that shall have done good works, shall be rewarded, he shall be without fear; and they that had done evill, shall remain in the fire of Hell; It shall be said unto them, are ye not chastised according to your demerits? Say unto the people, I command you to worship the Lord of this priviledged * City, all things appertain to him; I command you to believe in the unity of his divine Majesty, and to study the *Alcoran*; who so doth good, shall finde good. Say unto them that shall be seduced, I am sent only to preach the torments of Hell; Say to True-believers, praysed be God that hath given you to see his Miracles, and hath given you knowledg of the right way; thy Lord is not ignorant of what they do.

* *Mecca.* See *Gelaldin.*

CHAP.

CHAP. XXVIII.

The Chapter of Hiſtory, containing foureſcore and eight Verſes, Written at Mecca.

IN the Name of God, gracious and mercifull. God is moſt pure, he underſtandeth all things, and is moſt wiſe. Theſe myſteries are the myſteries of the Book that diſtinguiſheth the truth from a lie. I relate to thee the hiſtory of *Moſes*, and of *Pharoah* with truth, for the contentment of True-believers. *Pharoah* was powerfull on Earth, he entreated his Subjects as ſeemed good to him, he tormented one party, and murthered their Children, he abuſed their wives, and was of them that defiled the Earth; I gave my grace to them that were afflicted on Earth, I made them ſucceſſors of *Pharoahs* Kingdome, I eſtabliſhed them in his dominions; I made *Pharoah*, *Haman*, and their Army to ſee what they moſt feared; we ſaid to the mother of *Moſes*, give ſuck to thy Childe; if thou feareſt that they will miſchief him, caſt him upon *Nile*, fear not, neither afflict thy ſelf, I will reſtore him to thee between thine armes, and place him in the number of Prophets. The domeſtiques of *Pharoah* found him upon the water, and ſaved him, to be one day their enemy, and to torment them, becauſe *Pharoah*, *Haman*, and their people were Infidels. *Pharoahs* wife ſaid unto him, I entreat thee not to ſuffer this Infant to be ſlain, mine eyes rejoyce to ſee him, he ſhall one day be profitable for our ſervice, as our ſonne; but they were ignorant of what ſhould befall them; the heart of his mother was freed from fear, when ſhe beheld him in the hands of *Pharoah's* wife, and ſcarce could ſhe refrain to let them know that ſhe was his mother; we cauſed her to have patience, and ſhe had faith in our promiſes; She ſpake to his ſiſter to follow him ſtep by ſtep, ſhe followed afar off, without intimation that ſhe was his ſiſter, or that ſhe regarded him. We had before prohibited *Moſes* to ſuck the milk of any other nurſe, then that of his mother; his ſiſter

ſaid

said to *Pharoahs* servant, will ye that I provide you a nurse, and people that shall carefully nourish him? We caused him to be restored to his mother, to nurse him; she ceased from her sadness, when she knew, and saw that God was sincere in what he had promised, but the greatest part of the people know it not. When *Moses* was aged, about thirty three years, we gave him knowledg and wisdom; thus do I reward the righteous; *Moses* entring one day into the City, met two men that fought; the one was of the Children of Israel, and the other was an Egyptian, and of his enemies, whom he assaulted, and slew; after this he said, the Devill tempted me, he is the open enemy of men; Lord, I have offended thee, pardon me; he pardoned him, he is gracious and mercifull; Lord, since thou hast been so gracious to me, I will never give aid or succour to Infidels. He continued in the City with fear, and kept himself upon his guard; on the morrow he again met him, whom the day before he had defended, who fought likewise with another Egyptian, and required his assistance; *Moses* said unto him, thou art seditious; he replyed, oh *Moses*! wilt thou slay me, as thou didst slay him yesterday? Wilt thou be a murtherer of all men, or a just man? Not long after a man came [in hast] to him from the utmost part of the City, who said unto him, oh *Moses*! the Officers of *Pharoah* have conspired against thee, they desire to put thee to death; save thy selfe, and follow my counsell; He departed from the City with fear, keeping himselfe upon his guard, beseeching his Lord to deliver him from the hands of Infidels; he went towards *Madian*, and said, Lord suffer me not to follow an evill way; He met a great number of persons that made their flocks to drink, he with them found two maids that could not water their Cattell, he said unto them, what do ye two do here? We have not strength to draw water to give our beasts to drink, we tarry for the Shepheard, our father is too old to draw [it.] He drew water out of the well to water their Cattell, and withdrew to a shade, because of the heat of the Sunne, saying, Lord, I am deprived of all the graces which heretofore thou didst confer

confer on me, I am now poor and neceſſitous. One of thoſe maidens came to ſeek him, and baſhfully ſaid unto him, my father calleth thee, to recompenſe thee for the pains thou haſt taken in watering our cattell; When he was in the old mans preſence, he related what had befaln him. The old man ſaid, fear nothing, I will deliver thee from the hands of the wicked; one of his daughters ſaid to her ſiſter, give to this man to eate, and reward his pains, he aſſiſted us with affection; their father ſaid unto him, I will marry thee to one of my two daughters, on condition, that thou wilt have a care of my flocks the ſpace of eight years; ten years if it pleaſe thee, ſaid *Moſes*; I will not forſake thee, thou ſhalt finde me an honeſt man, I will ſerve thee the two termes, either eight or ten years, as ſhall ſeem good to thee, God is witneſs of what I ſay. After the terme expired, *Moſes* forſook the houſe of his father in law; withdrawing with his wife, he beheld afar off a great fire on the ſide of the mountain, and ſaid to his wife, tarry here, I ſee the fire of the Omnipotent, I will ſpeedily return, I will bring you a ſpark, peradventure you ſhall be warmed: when he drew near to this fire, they cried unto him from the right ſide of the valley, from an eminent place, and from a buſh, O *Moſes!* I am God, Lord of the Univerſe, caſt thy ſtaffe on the ground; when he beheld his ſtaffe to move, as it had been alive, he fled for fear, and returned no more: O *Moſes!* draw near, and fear not, thou art in a place of ſafety, put thine hand into thy pocket, it ſhall come out white and ſhining, without harm; draw back thine arm into thy ſleeve, it ſhall return to its former condition; thy ſtaffe and thine hand ſhall be two ſigns of my Omnipotency to *Pharoah* and his Miniſters, who diſobey my Commandments; *Moſes* ſaid, Lord, I have ſlain an *Egyptian*, I am afraid they will take away my life, command *Aaron*, who is eloquent, to go with me, to aid me, and to confirm what I ſhall ſay, I fear they will traduce me; I will give thee thy brother for thine aſſiſtant, I will give to you both ſtrength to defend your ſelves from their malice; go, do what is commanded you, ye ſhall be victorious, and all thoſe that ſhall follow you: when *Moſes* came to *Pharoah*, he made

him

him to see my miracles, and preached my Commandments to his Ministers; they said, this is but magick and witchcraft, we have not heard these things to have been spoken to our predecessors. *Moses* said, the Lord knoweth him that teacheth the right way, and him that ought to have part in Paradise, Infidels shall be most miserable. *Pharoah* said to his Ministers, do ye know any other God but me? O *Haman*! let me offer sacrifices, and build a Temple, shall I deceive my self with the God of *Moses*? I believe him to be in the number of lyars. He became proud on earth, with his Ministers, and they believed that they should never be assembled before me to be judged; we surprized him with his people, and caused him to perish in the Sea; consider what is the end of unbelievers; we abandoned them, and they are in the number of the condemned to the fire of hell. They shall finde none to protect them at the day of Judgment; we cursed them on earth, and at the day of the Resurrection they shall be abominable to all the world. We taught *Moses* our Commandments, after the destruction of many Infidels before his coming. We gave him the Book, to be a light to the people, to conduct them into the right way, and acquire our grace, peradventure they will remember. Thou wert not with *Moses* when we spake to him; we created another age after him, thou didst not at that time dwell with the Inhabitants of *Madian*, neither didst thou teach them our Commandments; it is we that have instructed thee in the History of past ages; thou wert not on the mountain when we spake to *Moses*; we sent thee through our special grace, to preach to men the torments of hell; they have not yet had a preacher like unto thee, perhaps they will consider it; when they felt any punishment for their sins, they said, Lord, hadst thou sent us an Apostle to instruct us, we should have obeyed thy Commandments, and have believed in thy Law: and when on our part they were instructed in the Truth, they said, doth *Mahomet* work miracles like *Moses*? do they not traduce what *Moses* did, when they say, that *Moses* and *Mahomet* are two apparent Sorcerers? and when they said that they believed neither Prophet, nor Scripture? Say unto them, bring any book

book from God, that better teacheth the right way then the Old Testament, and more savingly then the *Alcoran*, I will follow it, if ye speak the truth: If they be not heard when they shall require this book, know, that they follow only their own appetites, and their impiety; who is more erroneous then he that followeth but his own passion, and is not guided of God? he guideth not Infidels; Certainly we have sent them the *Alcoran*, peradventure they will believe in it; they, to whom we heretofore sent this book believe in the contents thereof; when they hear it read, they say, we believe in those words, it is the very truth that proceedeth from God; we believe in the unity of his divine Majesty, they shall be doubly rewarded, because they have persevered in well-doing; they have overcome evill through their good deeds, and have expended in good works part of the wealth that we gave them. When they heard the faith evill spoken of, they withdrew themselves, took leave of the company, and said, ye shall answer for your, and we for our actions. Regard not the ignorant, thou shalt not convert all them that thou shalt desire to convert; God converteth, and guideth into the right way whom he pleaseth, and knoweth such as serve him. They said, if I follow with thee the right way, I must forsake my Country. Shall not I establish them in a place of safety, where they shall finde all sorts of fruits to enrich them? but the greatest part of the people know it not. How many Cities have we destroyed, that took pleasure in their evill life? No man inhabited them any more, except very few, and we became heirs of their riches. God shall not destroy *Mecca*, untill he have sent an Apostle to instruct the Inhabitants thereof in the right way: God destroyeth not a City, if the Inhabitants be not unjust, and disobey not his Commandments; The wealth of this world which ye possesse, pleaseth you, but the riches of Heaven are much better, and eternall; will ye not understand it? Have we not kept promise with them to whom we promised Paradise? and with them to whom we promised the riches of this world, and in the end were in the number of the damned? Be thou mindfull of the day when

thy Lord shall call them, and say unto them, where are your Idols, which ye believed to be my Companions? the chief of them shall say, Lord, behold those that were seduced like us, we are innocent of their Idolatry, they adored not us; they shall speak that day to the Idolaters to invoke their Idols, but they shall not hear them, they shall be visibly chastised on Earth: Be thou mindfull of the day when thy Lord shall call them, and say unto them, wherefore have ye not believed my Apostles and my Prophets? they shall be confounded, and remain dumb. He that shall be converted, and do good works, shall be happy. Thy Lord createth what pleaseth him, and maketh choyce of what seemeth to him good. Praised be God, he hath no companion, he knoweth what is in the hearts of men, and what they make manifest; he is God, there is no God but he, prayse is due to him in the beginning, and in the end, he commandeth over all things, and all people shall one day be assembled before him to be judged; Say unto them, Had God given a continuall night, even untill the day of Judgment, what other God is there that is able to give you light? will ye not hear me? Had God given you a continuall day untill the day of Judgment, what other God could have given the night to refresh you? will ye not consider his benefits and his grace? he hath created the night for repose, and the day for labour, peradventure ye will give him thanks. Be thou mindfull of the day, when thy Lord shall call the Infidels, and shall say unto them, where are the Idols that ye worshipped? We will call a witness of every Nation, and will say to the Idolaters, Bring your arguments that may prove the plurality of Gods; Ye shall this day know your blasphemies, and that there is but one God. *Caron* was of the people of *Moses*, he was proud, because of his riches; we gave him so great treasures, that many men were burthened when they conveyed away the Keyes. Remember how his people said unto him, Rejoyce not above measure in thy great wealth, God abhorreth them that rejoyce without reason; Beg of him Paradise; with thy riches forget not to do good in this world, give almes of the substance

ſtance which God hath given thee, be not diſobedient to him on Earth, he abhorreth thoſe that diſobey him; theſe riches were given thee, becauſe thou didſt inſtruct the people in the Old Teſtament; knoweſt thou not that God deſtroyed in times paſt many rich and opulent perſons? Who is more ſtrong, more powerfull, more rich then God? He will not enquire of the wicked the number of their ſinnes, he knoweth all, and the accompt. *Caron* one day went forth in publique, with all his retinue; They that affected the wealth of this world, ſaid, Would to God we had as much wealth as *Caron*; he is happy! but the more knowing among them ſaid, ye are unhappy, the grace of God is more advantageous to them that believe in his Law, and do good works, then all the treaſures of *Caron*; none ſhall receive his grace but ſuch as ſhall obey him, and perſevere, in obedience to his Commandments. We deprived *Caron* of all his treaſures, and none was able to protect him againſt us; then they that had coveted his riches, ſaid, oh miracle! God giveth to, and depriveth of wealth whom to him ſeemeth good; Had not God given us his grace, we had been neceſſitous; certainly the wicked ſhall be miſerable; I will beſtow Paradiſe on them that hate vanity and diſorder on the Earth, and ſhall have my fear before their eyes; whoſoever ſhall do good, ſhall finde good; who doth evill, ſhall be chaſtiſed after his demerits. He that hath taught thee the *Alcoran*, ſhall cauſe thee to return to the * place that thou deſireſt: Tell the Inhabitants of that place, * *Mecca.* thas God knoweth them that teach the right way, and ſuch as goe aſtray. Thou didſt not expect the *Alcoran*, it is a ſpeciall grace of thy Lord; aſſiſt not the Infidels, and take heed leſt they ſeduce thee, after having learnt what hath been taught thee; Preach to the people the unity of God, Be not in the number of them that believe many Deities, adore God alone, there is no God but he; all things ſhall have end, except his face, he commandeth over every thing, and all men ſhall one day appear before him to be judged. See *Gelaldin.*

CHAP. XXIX.

The Chapter of the Spider, containing sixty nine Verses, written at Mecca.

IN the name of God, gracious and merciful: I am God most wise. Men have believed that it is sufficient to say, we believe in God, and that they be not proved: Certainly God proved their predecessors, and knew such as were zealous in his Law, and them that were Infidels. Do they who have done evill, think to escape the punishment of their crimes, and not to be judged? Such as hope to see God, shall behold him at the time appointed by his divine Majesty; he understandeth and knoweth all things. He that fighteth for the faith, fighteth for his soul: certainly God hath no need of men, their sinnes shall be pardoned who shall believe in his divine Majesty, and shall do good works. We enjoyned the children of Israel to honour their father and mother, and to do good to them; if they press thee to worship many Gods, thou shalt be damned, if thou give ear to them; obey them not in this matter, ye shall be assembled before me, I will set before you all that ye have done, I will reward you according to your works, and place such as shall have observed my Law in the number of the blessed. There be men who affirm, that they believe in God, and are impatient when evill befalleth them from God to prove them: If God give victory to the True-believers, they say, that they are on their side, but doth not God know what is in their heart? He knoweth them that believe in his Law, and those that are impious. The Infidels said to the True-believers, do like us, follow our way, we will bear your sinnes; They will not bear them, they are lyars, they shall bear their own burdens; shall not an accompt of their sinnes be required of them at the day of Judgment? We sent *Noah* to instruct men, he lived upon the Earth nine hundred and fifty years. The Flood surprized, and destroyed the people of his time, because they were

were unjuſt, and we ſaved *Noah*, and thoſe that were with him in the Ark; this ought to ſerve for example to all the world. Remember *Abraham*, who ſaid to his people, Adore one God, and fear him, ye ſhall do well, if ye have knowledge to comprehend it; ye worſhip but Idols, and are but lyars, thoſe whom ye worſhip cannot benefit you; implore ſuccor of God, worſhip him, and give him thanks for his graces, ye ſhall one day appear before him, if ye traduce me; thoſe that were before you traduced the Prophets, Gods Meſſengers: Meſſengers are obliged only to diſcharge their meſſage; are ye ignorant that God cauſeth men to dye, and ſhall raiſe them again? it is a thing eaſie to God: Walk through the Earth, and conſider how God hath extirpated your predeceſſors, and created after them another people, certainly he is omipotent. He puniſheth and pardoneth as he ſeeth good, you all ſhall one day be aſſembled before him to be judged; you ſhall not render him impotent, either in Earth, or in the Heavens, ye ſhall finde none of power to protect, or defend you againſt his divine Majeſty; ſuch as obey not his Commandments, who believe not the reſurrection, and diſpair of his mercy, ſhall ſuffer great torments; The people anſwered, kill *Abraham*, and burn him; but God delivered him from the fire that they had kindled, which ſhall ſerve for example to True-believers. He ſaid unto them, ye adore only Idols, becauſe of your love to the wealth of the world; ye ſhall deſpiſe and curſe each other at the day of Judgment. Hell ſhall be your habitation, and ye ſhall be deprived of protection. *Lot* believed in his words, and ſaid, I will retire to the place which my Lord ſhall appoint me; he alone is omnipotent, and moſt wiſe. We gave to *Abraham* two ſons, *Iſaac* and *Jacob*; we cauſed Prophets to be born of his race, and taught his progeny the Scripture; we rewarded him in this world, and he ſhall be at the day of judgment in the number of the bleſſed. Remember *Lot*, who ſaid to his people, Ye defile your ſelves with filthineſs, unknown to any before you; ye incline to the love of men, ye rob upon the high ways, and defile one another. This people anſwered, Let us ſee the

judgments of God, if what thou speakest be true. Then he said, Lord protect me against unbelievers. When our Messengers came towards *Abraham*, to declare to him that he should have children; they said unto him, We will ruine *Lots* City, and destroy all the inhabitants thereof, because they are impious. *Abraham* answered, *Lot* dwelleth in that City; they said, We know all that is within it, and we will preserve him, with all his family, except his wife, she shall be in the number of them that shall be punished. When our Messengers arrived at *Lots* house, he was troubled, in that he had not strength sufficient to defend them from the malice of the people; they said unto him, Fear nothing, neither afflict thy self. We will preserve thee, and all thy family, except thy wife; she shall abide among them that shall be destroyed; we will cause the indignation of God to fall upon this City, because of their impiety; it shall serve for example to posterity. We sent *Chaib* to his brethren, the inhabitants of *Madian*; he said unto them, Worship one God, fear the day of Judgment, and defile not the Earth. They impudently traduced him, but were surprized by an Earthquake, and remained dead in their houses, as carkases. We destroyed *Aad*, and *Temod*, their ruine is yet apparent in the places of their habitations; the Devil tempted and seduced them from the right way, notwithstanding they knew their error. We destroyed *Caron*, *Pharaoh*, and *Haman*; *Moses* preached to them my Commandments; they contemned them, and became proud in the Earth, but escaped not the punishment of their crimes. We chastised some by an impetuous wind, and other were surprized by thunder; we deprived them of their riches, and they were drowned. God was not unjust towards them, they drew mischief on themselves through their impiety. They that worship Idols are like to the Spider; she buildeth her house of her cob-web, that cannot defend from heat or cold. They would not adore Idols, did they understand what they do; God seeth what they worship, he is omnipotent and wise. I teach the people these parables, and none but the wise understand them. Truly God created Heaven and Earth,

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it is a sign of his Omnipotency to True-believers. Instruct them in the Book that is inspired into thee; make thy prayers at the time appointed, prayers divert men from sin; to be mindful of God is the best work thou canst perform, he knoweth all the actions of men. Dispute with mildness against them that have knowledg of the written Law, except against the wicked that are among them. Say unto them, We believe in what hath been taught you, and in what hath been taught us: Your God, and our God is one God; we are resigned to his divine will. We have sent thee the *Alcoran*, as we sent to them the Old Testament: Such as understand the Old Testament, believe in the Truth of the *Alcoran*. Thou hast not written it with thine own hand; hadst thou written it, thou hadst caused them to doubt, who desire to make it void: Certainly it containeth, and teacheth intelligibly the Commandments of the Law; none but Infidels reject it. They have said, We will not believe in this Book, unless God work in it some miracle. Say unto them, Miracles proceed from God, I am sent only to preach the torments of Hell. Is it not sufficient, that we have sent thee the *Alcoran* to instruct them? It containeth the effects of my mercy and precepts, necessary for their salvation. Say unto them, it sufficeth that God is witness of mine actions, betwixt you and me; he knoweth whatsoever is in Heaven, and in Earth: They that believe in Idols, and have not faith in God, are damned. They urge thee to make them see the punishment of their crimes; if the time were come, they should soon feel it; they shall rescent it, when they least think of it, but they know it not; they shall press thee to make them see it. Say unto them, Hell is prepared for Infidels. When they shall be plunged in torments over their heads, and under their feet, it shall be said unto them, Taste the punishment which ye have deserved. O ye people that believe! The Earth is sufficiently large and spacious for you, to separate your selves from the wicked; worship me alone, all Creatures shall die, and be assembled before me to be judged. The True-believers that shall have done good works, shall inhabit Paradise, wherein flow many rivers; wherein is the reward of the

righteous, of them that persevere to do good, and are patient in their affliction, and trust in their Lord. How many beasts be there that have not wherewith to live? God nourisheth them, and you also; he understandeth and knoweth all things. If thou ask of the Infidels, who created Heaven and Earth, the Sun, and the Moon? they will say, It is God. Wherefore then do they deny his Unity? God enricheth and impoverisheth whom pleaseth him, he is omniscient. If thou demand of them, who causeth the rain to fall from Heaven, to give life to the Earth, after the death thereof? they will say, It is God. Say unto them, Praised be God, that ye avouch it; nevertheless, the greatest part of men understand it not. The life of this world is but sport and vanity, life is in Paradise, had they knowledg to comprehend it. When they enter into a ship, and see the tempest, they call upon God, and protest to profess his Law: And when he hath preserved them on the Land, they are ingrateful for his grace, and return to their Idolatry, they shall too late understand their error. Know they not that we have established in *Mecca* all safety and freedom? and that men are taken away by violence to be slain, and made slaves? believe they in things unprofitable? shall they be ingrateful for the graces of God? who is more impious then he that blasphemeth against God, and impugneth the known Truth? is there no place in Hell for the wicked? I will guide into the right way them that shall fight for the Faith; God is with them that do good.

CHAP. XXX.

The Chapter of the Grecians, *containing sixty Verses, Written at* Mecca.

IN the name of God, gracious and merciful. I am the most wise God. The *Grecians* were vanquished upon the frontier of the *Persians*, but shall be victorious before the end of seven yeers. God disposeth all things from the beginning to the end. When they shall be victorious, the True-believers shall rejoyce

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in the victory that God shall give them; he protecteth whom to him seemeth good; he is omnipotent and merciful. He hath promised them victory, and departeth not from his promises; of which the greatest part of men are ignorant; they affect the life of this world, and consider not their end: Will they not consider that God hath created the heavens and the earth, and all that is in them? and hath appointed to every thing a limited and prefixed time? Certainly the greatest part of the people believe not in the Resurrection: Will they not consider the end of their predecessors, who were more powerfull and wealthy then they? God hath sent to all an Apostle to teach them his Law, he hath done to them no injustice, they have drawn mischief on themselves through their iniquity; the end of the wicked shall be like to their works, they despise the Commandments of God, and deride them, but God shall cause them to die, and rise again, and all shall be assembled before him at the day of Judgment; that day shall they be desperate, their Idols shall not intercede for them, they shall forsake them, and they shall be separated from the true-believers. Such as believe in God, and do good works, shall enjoy the delights of Paradise, and the wicked shall be chastised according to their demerits. Praise God, pray unto him evening and morning, praise is due to him in heaven and earth; pray unto him before the Sun set and at the hour of noon; he maketh the dead to come out of the living, and the living out of the dead; he causeth the barren earth to revive, and grow green after its death; in like manner will he cause you to arise again, and come out of your sepulchres: it is a sign of his Omnipotency, to have created you of earth, to have given you flesh and bones, and to have created the woman (of the rib of the man) to dwell with him; he hath commanded you to love mutually, and to exercise charity among you. these things are signs of his Omnipotency to them that consider his graces. The creation of heaven and earth, the diversity of tongues, the differences of your visages, and of your colour, the night created for repose, and the day for travell, the lightning that terrifieth the people, and which through rain causeth the earth a-

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gain to flouriſh, are ſigns of his Omnipotency: It is a token of his Omnipotency to ſuſtain the heaven, and the earth; ye ſhall come out of your ſepulchres when he ſhall call you, whatſoever is in heaven and earth obey him; he cauſeth men to die, and to riſe again, he alone is God in heaven and earth, he is Omnipotent, and knoweth all things. He ſpeaketh to you in a parable, drawn from your ſelves, your ſlaves; are they your companions? do they equally partake with you in the goods which God hath given you? How then will ye ſay that God hath a companion equal to him? Thus do I unfold his myſteries to perſons that have knowledg to comprehend them; certainly the wicked have followed their appetites with ignorance; who ſhall guide him whom God ſhall cauſe to err? he ſhall finde no protector; embrace the law of Salvation, God hath eſtabliſhed it, that men may obſerve it; it admitteth no alteration, but the greateſt part of the world are ignorant of it: Fear God, make your prayers at the time appointed; be not like to them that ſay, God hath a companion; neither like to them that are at preſent in the number of Heretiques, and were before as ye are; every Sect is pleaſed in its opinions, when any evill befalleth them that call upon God, and are converted; nevertheleſs ſome of them return to their Idolatry; after the reception of his grace, they are ingrateful, they ſhall awhile be tolerated, and in the end they ſhall, too late, underſtand their error: Have we taught them reaſons and arguments, that prove that I have a companion? The people rejoyced when we enlarged to them our graces; and became deſperate, when evill befel them; ſee they not that I give, and take away wealth, as to me ſeemeth good? This is a token of my Unity to ſuch as obey my Commandments. Give to your neighbour what appertaineth to him, and particularly to the poor, and true believers, if ye deſire to ſee the face of God; ſuch as ſhall do it, ſhall be bleſſed. The money which ye put to Uſury encreaſeth in the hands of men, God ſhall not ſuffer it to proſper; the alms which ye give ſhall make you to ſee the face of his divine Majeſty, and ſhall be doubly reſtored to you. God hath created you, he enricheth you, and cauſeth you to die and riſe again,

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can your Idols do as much? Praised be God, he hath no companion; disorder appeared in the earth, and in the sea, because of the iniquities of men; peradventure they will be converted, when they shall feel the punishment of their crimes: Say unto them, go throughout the earth, and consider the end of your predecessors, the greatest part of them were Idolaters; embrace the true Law before the day cometh, when none shall be heard; that day shall the wicked be separated from the good, the impious shall give an accompt of their impiety, and such as shall have lived well, shall enjoy the joyes of Paradise, the grace of God shall be their recompense, God abhorreth Infidels. It is a sign of his Omnipotency, to send the winds to bring you rain, and make you to taste the fruits of his grace; the ship runneth upon the water through his permission, for the advantage of your commerce; will ye not be thankful to him for his benefits? We sent to every Nation Prophets and Apostles before thee, they came with most intelligible precepts, and with many miracles; we chastised those that slandred them, and protected the faithful. God sendeth the winds that elevate the clouds, and extendeth them in the air in many pieces at his pleasure; he causeth the rain to fall where he listeth, and rejoyceth whom to him seemeth good of them that expect it with impatience; consider the effects of his bounty; he causeth the dry and barren earth to flourish again, and restoreth the dead to life, he is Omnipotent. We sent the winds to assemble the clouds that covered men with their shaddow, nevertheless they are returned to their impiety; the dead shall not understand thee, neither likewise the dumbe, thou art not obliged to lead the blinde, none shall hearken to thee but such as shall believe in my Law, and be obedient: Say unto them, God created you impotent, he hath given you strength, and after, having reduced you to the weakness of old age, doth what to him seemeth good; he knoweth mens secrets, and doth what pleaseth him; the wicked shall swear at the day of Judgment, that they have remained but an hour in their sepulchres; they lye in like manner, when they deny the Resurrection; the true believers, that know the truth, shall say unto them, ye

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have remained there the time appointed in the Book of God, to wit, untill the day of Resurrection; behold the day of Resurrection I ye knew not at what time it should arrive; this day excuses shall be unprofitable to Infidels, they shall be deprived of protection. We have taught in the *Alcoran* all that is profitable for the salvation of men; if thou teacheſt them my Commandments, unbelievers will say, thou bringeſt nothing but disorder; thus God hardneth the hearts of the ignorant. Be patient, and persevere; what God promiseth is infallible; beware leſt unbelievers shake thy perseverance.

CHAP. XXXI.

The Chapter of Locman, *containing thirty four Verses, written at* Mecca.

The *Turks* say, that *Locman* was a great Doctor in *Davids* time.

IN the Name of God, gracious & merciful. I am the most wise God. These precepts are the precepts of the book filled with doctrin, it guideth into the way of salvation; the righteous who make their prayers at the time appointed, that pay tithes, and believe in the day of Judgment, they are guided by their Lord, and shall be blessed. There be who deride this Book, they ignorantly depart from the Law of God, and have despised it, but shall one day be severely punished: When they are taught the Commandments of God, they turn the back with disdain, they will not hear, and have ears stopped; Say unto them, you shall in the end suffer infinit pains: Such as believe in the Law of God, and do good works, shall eternally enjoy the delights of Paradise; what God promiseth, is infallible, he is Omnipotent, and altogether wise, he created the heaven, and sustaineth it without a pillar, appearing to your eyes; he lifted up the mountains upon the earth, to fasten and hinder it to move; he hath thereon dispersed many beasts, and sent rain from heaven, which causeth plants to spring forth, and herbs of divers sorts. Behold [here] what God hath created! shew me what your Idols have created; assuredly Idolaters are manifestly seduced from the right way. We inspired knowledg into *Locman*, and spake unto him to give God thanks;

thanks; he that returneth thanks to God for his graces, doth good for his soul; God rejecteth the ingratefull, and praise is due to him in all places. Remember thou that *Locman* said unto his son, O my son! believe not thou that God hath a companion, it is an exceeding great sin: we have commanded man to honour his father and mother; his mother beareth him with grief upon grief, and weaneth him at the age of two years; be thou not ingratefull for Gods benefits; honor father and mother, thou shalt be one day before God to be judged. If thy parents press thee to believe that God hath companions, obey them not, follow the way of them that obey him, all men shall be one day assembled before him, to be rewarded according to their works. O my son! if thou dost evill, of the weight of a grain of Mustardseed, or of the weight of a rock, or of the greatness of heaven and earth, God will know it, and put it in accompt, he is exact and Omniscient. O my son! make thy prayers at the time appointed, do what is honest and civill, fly what is not approved, and be patient in thy adversities; regard not the world, disordered through pride; converse not with the proud, God detesteth the haughty; observe thy steps, walk with modesty, speak gently, they be persons that bray like Asses when they speak; seest thou not that God hath created for men all that is in heaven and earth, and conferreth on them his graces in generall, and particular. There be ignorant [persons] that dispute of the Diety without reason; when it is said unto them, do what God hath appointed, they answer, we will do what we saw done by our fathers. They consider not that the devill calleth them and their fathers to the pains of hell. He that obeyeth God, and doth good works, fastneth him to the strongest knot, and will have a care of him at the hour of his end. The impiety of the wicked ought not to afflict thee, they shall be one day assembled in our presence, to be chastised; I will shew them all that they have done, I know what is in the hearts of men, I will prolong awhile their punishment upon earth, and precipitate them in the other world, into the fire of hell. Hast thou not demanded of them who created heaven and earth? they said, it is God; say unto them,

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therefore praised be God; nevertheless the greatest part of them are ignorant. Whatsoever is in heaven and earth is Gods, he hath no want of the world, praise is due unto him in all that he doth; if all the trees of the world were pens, and the sea inke, they could not comprehend the effect of his Omnipotency, he is Omnipotent, and knoweth all things. He created, and shall make you to rise again with one word, he understandeth & seeth all things. Consider they not that God causeth the night to enter into the day, and the day into the night; that he created the Sun and the Moon, that move in the heaven, until the day appointed, he knoweth whatsoever ye do, because he is truly God; they that invoke other then him, invoke things vain and unprofitable; God alone is most high, and most mighty: Seest thou not how the ship runneth upon the water, for a token of his Omnipotency, to such as acknowledg his graces? When the wars arose against the Infidels, many called upon God, with resolution to follow his Law; when he saved them on the land, some persevered to do well, and others returned to their impiety; none but deceivers and ingratefull [persons] despise his Commandments. O people! fear God, and the day when the father shall not be able to succour his childe, neither the child serve his father, Gods promises are infallible; be not proud of your riches, neither that God tolerateth and suffereth you, he knoweth the time when ye shall be chastised, the hour that the rain shall fall upon the earth; he knoweth what is in the wombs of women, whether it be male or female; none but God knoweth what thou wilt do to morrow; none but he knoweth the place where thou shalt die; he knoweth all, he knoweth all.

CHAP.

CHAP. XXXII.

The Chapter of Worship, *containing an hundred and thirty Verses, written at* Mecca.

IN the name of God, gracious and mercifull. I am the most wise God. Doubtless this Book was sent by the Lord of the Universe; will the wicked say that thou hast invented it? On the contrary, it is the truth it self, which proceedeth from thy Lord, to preach to them that heretofore had none to instruct them; peradventure they will follow the right way. God created heaven and earth, and all that is between them, in six dayes, and sitteth on his Throne; who shall protect you? who shall hear your prayers but he? will you never consider it? He disposeth all things in heaven and earth, all men shall one day be assembled before him to be judged; a thousand years are but one day before his divine Majestie; he knoweth what is past, present, and future; he is Omnipotent and merciful, he hath created every thing for his people, he formed man of the dirt, and dust of the earth, he inspired the soul into his body; he giveth you hearing, sight, and sense, but few men return him thanks for his graces: they say, what, shall we die, and return to be a new people? Certainly they believe not in the Resurrection. Say unto them, the Angel of death shall cause you to die, and ye shall return before God to be judged. Thou shalt then see how the Infidel will hang down the head before their Lord, and say, Lord, we now see the certainty of the Resurrection; we this day know the truth of thy words, permit us to return into the world, we will be righteous, we now understand what is profitable and necessary for us; We could have given a guide to every person, my word is most true, I will fill hell with the wicked, and Paradise with the righteous; thus shall men be rewarded and chastised according to their works. Taste (O ye wicked!) the pains that ye have deserved, in refusing to believe in this day which ye have found; we leave you in the miseries due to your incredulity; taste the eternall torments that ye have merited through your

your impiety. Such as believe in the mysteries of my Law are humble, they worship me alone, and praise me when they here mention of me; they are not proud, rebell not against my Commandments: they arise from their bed to make their prayers with fear and hope, and imploy in pious works some part of the wealth that we have given them. No man hath either seen or knoweth what God reserveth to recompense the righteous for their perseverance. The believers and unbelievers shall not be alike entreated; the believers that have done good works, shall enjoy Paradise, as the reward of their labours, and the unbelievers shal be precipitated into the fire of hell, the more they shall labour to get out, the further shal they enter into it; it shall be said to them, taste the pains of eternall flames, which ye would not believe. I will make the wicked to taste of the torments of the world, and the pains of hell, if they be not converted: Who is more unjust, then he that knoweth the Commandments of his Lord, and disobeyeth them? we will be avenged on his impiety: we gave a most true Book to *Moses*, to instruct the children of *Israel*; we put into the right way those among them that persevered in their faith, and obeyed our Commandments. Thy Lord shall judge the difficulties of the Infidels at the day of Judgment; see they not how much people we destroyed in times past, that reposed [confidence] in their houses? It is a token of our Omnipotency, will they never understand it? See they not how I thrust forth water in desart and barren lands? that I cause herbs to spring forth for the nourishment of men and beasts? will they never consider it? They demand, when will the day of Judgment come? Say unto them, that day shall not bring contentment to Infidels, and they shall be without protection. Depart thou far from them; persevere, and attend; they wait an occasion to mischief thee, but thou shalt see them chastised.

CHAP.

CHAP. XXXIII.

The Chapter of Bands, and Troups of Souldiers, containing fourscore and seven Verses, written at Medina.

IN the name of God, gracious and mercifull. Oh Prophet! fear God, and obey not unbelievers, God knoweth all things, and is most prudent in what he ordaineth; observe what thy Lord hath taught thee, he knoweth the actions of men; recommend thy selfe to God, it ought to suffice thee, that he protecteth thee. He hath not given two hearts unto men, he hath not enjoyned us to call your wives your mothers; those which you call your Children, are not all your Children, ye speak it only with the mouth, but God alwayes speaketh the truth, and guideth men into the way of salvation. Call your neighbour by the name of his father, this action shall be acceptable to God, provided, that ye have no evill designe in the heart; if ye know not his name, call him your brother in God, or Sir, God is gracious and mercifull. The Prophet is obeyed of them that believe in God, and honour his wives, as their mothers. Kinsmen are heirs of each other, it is so appointed by his divine Majesty to the Believers that went out of *Mecca* to follow the Prophet: It is ordained in Scripture to do good to your parents. Remember thou that we received the promise of the Prophets of thee, of *Noah*, of *Abraham*, of *Moses*, and of Jesus the Soune of *Mary*, (to worship but one God) we received a strong promise: An accompt shall be required of their actions, and the wicked shall feel the rigour of infinite paines. Oh ye that believe in God! remember his favour towards you; when ye were charged by troups of enemies, he sent against them an impetuous winde, and troups invisible to your eyes, to fight them, he seeth all that ye do; those invisible troups came from the East, and from the West, from above, and below, when your sight was troubled, and your hearts failed you, because of the great number of your enemies; ye had already

conceived a very bad opinion of the Law of God; then were the True-believers tryed, they trembled with fear; The wicked, and such as were weak in their faith, said, that whatsoever God and his Prophet had promised them, was but abuse and vanity; Remember thou how a party of them said to the Inhabitants of the Territory of *Medina*, there is no safety for you with *Mahomet*, return into your houses; Remember thou how many among them required dismission, and said, that their houses were forsaken: Their houses were not forsaken, but they had a designe to flye; had they returned to their houses, they had on all sides perswaded them to follow impiety, they should not there have made long abode, because they before had promised God not to fly; he would have required an accompt of their promises: Say unto them, flight shall be to you unprofitable, if ye flie death, for that ye ought no longer to continue in the world: Say unto them, who is able to protect you against God, when he shall resolve to destroy you? take none other protector but him; he knoweth them that were disswaded to goe to the battell to spare their wealth and persons. They cast an eye upon thee, when they are surprized with fear, they turn their eyes into the head, as a man that dyeth, and when they are delivered from fear, they traduce thee, because of their extreme avarice. Such men believe not in God, he rendreth all their works unfruitfull, it is a thing easie to his divine Majesty. The Troups of the Infidels believed they were invincible, and when they saw the troups of the True-believers, they desired to flye. The Infidels desired to draw the *Arabians* to their party, and have intelligence to know in what condition you are; had they been of your party, few of them had been slain; the adhering to the Prophet of God serveth to you as a Cittadell, it serveth as a Bulwark to them that apprehend the day of Judgment, and think often on his divine Majesty. When the believers said, behold! what God and his Prophet promised us, they are sincere in their promises; the sight of their enemies encreased their faith, and zeale towards God and his Prophet. There be persons among

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the True-believers who have performed what they promiſed to God; many of them are dead in obedience to the Commandments of his divine Majeſty, others attend the ſame thing, and ſwarve not from what they have promiſed; God ſhall recompenſe them for their zeale, and chaſtiſe the Infidels, or pardon them if it ſo pleaſe him, he is gracious and mercifull. God ſhall deſtroy the unbelievers with their wrath againſt the believers; he protecteth True-believers in combats, he is ſtrong and omnipotent. The Jews deſcended from their Fortreſs, to give aid to the Infidels, but God caſt fear into their hearts; a party of them were ſlain, and the reſt taken ſlaves; they by their death made you heires of their lands, their houſes, their riches, and fortreſſes which you were not able to conquer; God is omnipotent. Oh Prophet! if thy wives be too ambitious of the wealth of the earth, and of garments too ſumptuous; Call them, Say unto them, that thou wilt deal well with them, and wilt repudiate them with mildneſſe and civility. If they love God and his Prophet, if they are vertuous, his divine Majeſty will give them an exceeding great reward: Oh ye wives of the Prophet! ſuch of you as ſhall be unchaſte, ſhall be puniſhed doubly, more then other women, this is a thing eaſie to God; ſuch among you as ſhall obey God and his Prophet, and ſhall do good works, ſhall be rewarded more then other women, an exceeding great reward is prepared for you. Oh ye wives of the Prophet! ye are not like other women of the world; fear God, and believe not in the diſcourſe of ſuch as have deſign to ſeduce you, ſpeak with civility, abide in your houſes; goe not forth to make your beauty appear, and to make a ſhew, as did the ignorant of old; pray to God with affection, give almes, obey God and his Prophet, God will deliver you from his wrath, and will purifie you; be mindfull of the Law that is taught you in your houſes, he is mercifull to them that honour him, he knoweth all the actions of the Prophet, he hath promiſed his mercy, and an exceeding great reward to thoſe (men and women) that ſhall obey his Commandments. Thoſe men and women that believe in his unity, that reſign themſelves

to his divine pleasure, that are patient and humble, that speak the truth, that fast, give almes, and are chaste; and the men and women that observe his Law, ought not to controll his actions, neither those of his Prophet, nor say, that they could do better then they, if they would endeavour [it.] He that disobeyeth God and his Prophet, erreth from the right way; Remember what thou didst say to him whom God favoured, to receive him into his Law, and whom thou didst gratifie with liberty, that saidst, divorce not thy wife, and fear God; thou concealest in thy mind a designe which God shall discover, thou feareſt the people, but it is thy duty to fear God alone. When *Zeid* did repudiate his wife, we married thee to her, to the end there might remain no error among the True-believers; when they shall repudiate their wives, they shall observe in repudiating them, what God hath ordained. The Prophet sinneth not in doing what God hath permitted; the Law of God was in this manner observed by our predecessors, and the command of his divine Majesty is executed without delay. Such as preach the word of God, his Apostles and Prophets, fear none but his divine Majesty, it sufficeth them that they are in his protection. *Mahomet* is not your father, he is the Apostle of God, and the last of all the Prophets, God knoweth all things, there shall not come another Prophet after him. Oh yee that *believe* in God! think frequently on his divine Majesty, prayse *him* morning and evening, he shall give you his mercy; the Angels implore pardon, that he may deliver from darkness; he is mercifull to True-believers; the Angels shall salute them on his behalfe at the day of Judgment, he hath prepared for them an exceeding great reward. Oh Prophet! we have sent thee to be witness of the deportments of the people, and as a light to conduct them into the right way, proclaime to the True-believers that they shall receive of thy Lord an exceeding great grace; obey not Infidels, nor the wicked, fear not their malice, and trust in God, thou oughtest to be satisfied that God protecteth thee. O ye that believe! it is not lawfull for you to abuse your wives; if you repudiate them before

Mahomet was amorous of *Zeid* his slaves wife, he caused him to repudiate her, to marry her, because of her beauty.

He is not the father of *Zeid*, to espouse the wife which he put away. See *Tefsir anf Joahir*.

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ye have known them, deal well with them, and dismiss them with mildness and civility. O Prophet! we permit thee to know the women to whom thou hast given dowry, the women-slaves which God hath given thee, the daughters of thine Uncles, and of thine Aunts, that have abandoned with thee the company of the wicked; and the true-believing wife that shall be given thee, if thou wilt marry her, and that she be not the wife of a true-believer. We know what we have commanded true-believers, touching their wives and their slaves; we have instructed thee therein, to the end thou offend not God, he is gracious and merciful to such as obey him. Thou shalt retain whom of thy wives thou shalt desire to retain, and shall repudiate such as thou shalt desire to repudiate, and shalt lye with them that shall please thee; it is better that thou repudiate them without offending God then to see them male-contented, and sad; they shall be contented with the good that thou shalt do to them, in divorcing them; God knoweth what is in your hearts, he is Omniscient, and most merciful. It is not lawful for thee to know other women then thine own, it is not lawful for thee to exchange them, although the beauty of others please thee, except thy slaves; God regardeth all. O ye that believe! enter not into the houses of the Prophet without permission, except at the hour of repast, and that by chance, and without design; if ye are invited, enter with freedom; when ye shall have taken your repast, depart out of the house, and tarry not to discourse one with another, this molesteth the Prophet, he is ashamed to bid you be gone, but God is not ashamed to tell you the truth. The wives of the Prophet shall have the face covered when ye shall speak unto them, this better resented of purity both in them and in you. You ought not to importune the Prophet of God, neither to know his wives; this would be a most enormous sin; if ye conceal any design, or discover it, know that God knoweth all. They shall not offend God in suffering themselves to be seen of their fathers, their children, their brethren, their nephews, their maid-servants, and their she-slaves, they shall fear God, he seeth all; God and the angels * pray for the Prophet. O ye that believe!

Mahomet had nine wives. See *Gelaldin.*

* Bless the Prophet. See *Gelaldin.*

pray for the Prophet, and obey him: He that shall displease God and his Prophet, shall be accursed in this world, and shall feel rigorous pains in the other; such as do injurie without reason, to those (men and women) that believe in God, commit an exceeding great sin. O Prophet! speak to thy wives, and thy daughters, and the wives of true-believers, that they cover themselves with vailes, they shall be more honored, and shall receive no displeasure, God is gracious and merciful. If the wicked, the whormongers, and those of *Medina*, that are weak in their faith, quit not their impiety, I will give thee absolute power over them; few among them will respect thee, but take thou them, and slay them whereſoever thou shalt meet them, God so commanded those that were before thee; thou shalt finde no alteration in the Law of God. The people will enquire of thee, when shall be the day of Judgment? Say unto them, that God alone knoweth it, and that thou knowest not if it shall be very speedily; but that God hath prepared for Infidels an exceeding great fire, wherein they shall burn eternally, they shall finde no protection, they shall be cast headlong into the fire, and shall say, would to God we had obeyed his divine Majestie, and the Prophet his Apostle; they shall say, Lord, we obeyed our Masters and Superiors, they seduced us from the right way; Lord, chastise them doubly, and give them thy curse. O ye that believe! be not like them that displeased *Moses*, he was innocent of the crimes that they laid upon him, he was inspired of God; fear God, and speak with civility, your works shall be acceptable to him, and he shall pardon your sins; He that shall obey God, and his Apostle, shall be happy; fidelity and obedience are pleasing to him in heaven and in earth, and upon the mountains. Such as depart far [from him] as did *Adam*, do injury to themselves, and are ignorant, he shall chastise those (men and women) that shall be disobedient and impious; he will give his grace to those (men and women) that shall believe in his Law, he is gracious and merciful to them that obey him.

CHAP.

CHAP. XXXIV.

The Chapter of * Saba, *containing fifty four Verses, Written at Mecca.*

* *Saba* is a Province of *Liemen.* See *Gelaldin.*

IN the Name of God, gracious and merciful. Praised be God, whatsoever is in heaven, and in the earth appertaineth to him; praise is due unto him, he is most wise and Omniscient: he knoweth whatsoever entreth into the earth, and cometh out of it, whatsoever ascendeth to heaven, and descendeth, he is gracious and merciful to his creatures. The wicked demand if they shall see the day of Judgment; Say unto them, yes, and that thy Lord knoweth the time; he knoweth what is past, present, and future, and all that is in heaven and in the earth, even to the weight of an Atome, what is yet less, and what is yet greater then an Atome, is written in a book that discovereth every thing; he shall reward the true-believers that have done good works; he shall give them his mercy, and enrich them with precious treasures: such as have endeavoured to suppress his Law, shall feel the effects of his indignation. They that understand the Scripture, know that God hath taught thee the very truth, to guide the people into the right way, into the path of honour and vertue; but the wicked said among them, will ye believe a man, who affirmeth, that after your death ye shall rise again, and be new creatures? he lyeth impudently, he is possessed of the devill. Certainly they that believe not in the Resurrection, are in an exceeding great error, and shall suffer most grievous pains; see they not what is above, and what is below them? Consider they not the heaven and the earth? If I will, I can render it barren, and cause a piece of the heaven to fall upon them for a sign of my Omnipotency. We gave our grace to *David*, and spake to the mountains, birds, and mettals with him, to praise me; we commanded him to make cuirasses, and iron was soft in his hand, as wax. O lineage of *David*! be not ingrateful, I see whatsoever ye do. We made the winds subject to *Solomon*, he commanded them evening and morning,

from the East to the West; we gave him a fountain, and a brook of dissolved brass; the devils, through our permission, wrought it to his minde, and we punished in the fire of hell such as refused to obey him. They built for him lofty palaces, and * spacious houses; they formed basons for water, chanels, and pools: we said unto him, O lineage of *David*! be not ingrateful for my graces, for that few persons do acknowledg [them,] When he dyed, through our Commandment, nothing discovered his death to the devils, but the wormes that had eaten the end of his staffe whereon he leaned; when the devils saw him fall, they perceived, that had they known the future, and what was hid from them, they should not have laboured so long a time in his service. The Inhabitants of *Saba* have a mark of my Omnipotency in their Countrey, *viz.* two gardens, the one on the North side, and the other towards the South, (it was said unto them) eat of the good things that your Lord hath given you, and return him thanks; their Country is delicious, God hath been merciful towards them, nevertheless they are ingrateful and impious; we sent the river of *Arem* that overflowed their gardens; we changed them into two gardens of thornes of *Cyprus*, and a little * *Tamarinde*; thus did we punish them, because of their impiety. We established a way with many cities, for facility of commerce among them, and the City which we blessed, and spake unto the people to follow that way night and day with safety, and without fear: They said, God destroyeth us through the length of this way; they returned to their impiety, and we dispersed them upon the earth, to serve for example to posterity, and instruction to such as persevere in my Law, and acknowledg my graces. The devill caused them to believe his opinion, they followed him, except some of the true-believers that were among them; he had no power over them, but to know them that believed in the Resurrection, and such as doubt. Thy Lord observeth and regardeth all. Say unto them, invoke your Idols, they have not power of the bigness of an Atome, neither in heaven, nor earth, God hath no companion, they shall finde none to protect them at the day of Judgment, none shall

*Depein pied.

* An *Indian* Date. See *Gelaldin.*

shall intercede for them without the permission of his divine Majestie; if they receive any relaxation in their fear, they enquire of each other what God spake, and answer, that he spake the truth; that he is most high, and most mighty; Say unto them, who enricheth you with the good things of heaven and earth? they will say that it is God. Say unto them, who of you, or of us followeth the right way? Or who of you, or of us is seduced? Enquire not after our sins, we are not curious to know what ye do. God shall assemble us at the day of Judgment, and shall judge our differences with equity, he is an exceeding great Judge; say unto them, let us see the Idols that ye have worshipped; certainly there is but one God, omnipotent and wise. We have not sent thee but to declare to men the joyes of Paradise, and to preach to them the pains of hell, but the greatest part knoweth it not; they aske in what time they shall see the punishment that is preached to them; and if thou speakest the truth; say unto them, when the time thereof is come, ye shall not be able to retard, or advance an hour: they have said, that they will not believe in the *Alcoran*, but thou shalt see them one day assembled in the presence of thy Lord, thou shalt see that they shall accuse one another; the poor shall say unto the rich, you have hindred us to obey the Commandments of God; they shall answer, have we seduced you from the way that was taught you? On the contrary, you were wicked and malicious: they shall say, on the contrary, you employed night and day your Artifices to render us ingrateful for the graces of God, and to induce us to believe that he hath companions equall to him; they shall repent of their sins, when they shall see their punishment; we will lay chains upon their necks, and they shall be chastised after their demerits. The chief Inhabitants of the Cities, said to the Prophets that we sent to them to preach the torments of hell, that they believe not their words. We have (said they) more riches, and more children then those that believe in their discourse, we shall not be damned, as they affirm; Say unto them, my Lord giveth and taketh away riches as seemeth good to him, but the greatest part of the people know it not; your wealth and your children

shall

shall not give you access to God; such as shall perform good works, shall be rewarded, and shall live eternally in the delights of Paradise; they that shall endeavour to suppress our Law, shall be cast headlong into the fire of hell: Say unto them, my Lord giveth, and taketh away wealth as to him seemeth good; he maketh vain the alms which ye shall give, if ye observe not his Law; he is the rich of the rich: Be thou mindful of the day, when I shall assemble the Idolaters, and shall say to the Angels, behold them who have adored you; they shall say, praised be God, thou alone art our master and protector; they adored not us, they worshipped the devill; the greatest part of them believed in his word, this day they are not able to benefit, or hurt one another; they will say to the unjust, taste the torments of hell fire, which ye would not believe. They said when thou didst preach unto them our Commandments, this man would hinder us to worship the gods of our fathers, he is a blasphemer. They have said, that the *Alcoran* is but Sorcery and Magick, and reade not the books that we have sent unto them. Their predecessors did like them; they traduced our Apostles, and hindred them to preach the tenth part of what we had inspired into them; they traduced them, but how were they chastised? Say unto them, I preach to you to pray to God two by two, or alone, or in company; ye shall know one day, that your friend *Mahomet* is not possessed of the devill, and that he preacheth to you the pains of hell; I require no reward of you for mine exhortations, God shall reward me, he seeth all. Say unto them, God teacheth his Prophets the truth, and what is to come; the truth appeared, and falshood was discovered, and the lyars were deprived of his mercy; if I wilfully go astray, or if I act what God hath enjoyned me, this shall be for my soul, God heareth, and is present at all things. Thou shalt see the Infidels filled with fear, and affrighted when they shall come out of their sepulchres, they shall not escape the punishment of their incredulity; they shall then say, that they believe in the *Alcoran*, but I will shew to them from far the law which they have despised in the world; they shall be precipitated with their ignorance,

norance, into a place remote from mercy and pardon: they shall be separated from the true-believers, because they have doubted the Commandments of the Law of God.

CHAP. XXXV.

The Chapter of the Creator, containing fourty and five Verses, written at Mecca.

This Chapter is intituled the Chapter of Angels, in the Book Tessir anf Joahir, *which treateth of the Exposition of the* Alcoran *in Turkish.*

IN the name of God, gracious and mercifull. Praise be to God, Creator of Heaven and Earth, who created the Angels, the Messengers of his Commandments; they have wings, two, three, and four; he maketh of his Creature what seemeth good to him, he is omnipotent; none can comprehend the grace that he hath given to his people, it is incomprehensible, he is omipotent and most wise. Oh people! remember the grace of God, is there a Creator beside him? he enricheth you with the riches of Heaven and Earth, there is no God beside him. How can the wicked blaspheme against his divine Majesty? If they traduce thee, certainly they traduced the Prophets that were sent before thee, they shall be one day assembled before God to be judged. Oh ye people! what God hath promised is infallible; glory not in the wealth of the Earth, beware lest the Devill seduce you, and render you proud, because that God doth a while defer the punishment of your crimes. The Devill is your enemy, be ye his enemies, he leadeth them that follow him into the fire of Hell, where they shall suffer the rigors of infinite paines; their sins shall be remitted that believe in God, and do good works: Oftentimes, he that delighteth in what he doth, believeth

lieveth he doth well; God misleadeth and guideth whom it pleaseth him; be not unwilling to depart from the wicked, God knoweth all their actions. He sendeth the winds that drive the clouds unto barren and drie places, to refresh the Earth, and cause it to revive after its death; in like manner will he raise again the dead. He that affecteth greatness, shall finde in God all manner of greatness; good speeches ascend even to his divine Majesty, and our good works are acceptable to him. Such as conspire against the Prophet, shall endure great torments, and their conspiracy become vain and unprofitable. God hath created you of dust and mire, he created you men and women; the woman neither conceiveth, nor bringeth forth, but through his permission; no man can either prolong or shorten his life, but following what is written in the book [kept in Heaven] these things are easie to God. Those two Seas are not like to *Euphrates*, whose water is sweet, and pleasant to drink; the water of the Sea is cold, and salt, nevertheless ye eat of the fish of the one, and the other; Ye fish out of the Sea, gemmes, to adorne you; you see the Ship to run upon the waters, and cleave the waves, for the advantage of your commerce, peradventure you will return thanks to God for his graces. He causeth the night to enter into the day, and the day into the night; he created the Sun and the Moon, that run in the Heaven till the day appointed. That God who created these things, is your Lord, the Empire of the world is his; the Idols that ye worship have no more power then the skin of an *Almand*; if ye invoke them, they shall not hear you, they shall deny you at the day of Judgment, and are not of power to let you know either the joyes of Paradise, or the torments of Hell. Oh yee people! ye are poor and necessitous, ye have need of Gods assistance, and God hath no want of you; praise is due to him in every place; he will destroy you, if it seeme good to him, and create another new people in your place; none shall bear the burden of another, be it never so light or heavie, no, not when they are neer of kin. Preach thou the torments of Hell to such as fear their Lord, without seeing him,

and

and make their prayers at the time appointed. He that taketh heed of offending him, laboureth for himself; all the world shall be one day assembled before him to be judged; The blinde are not like to such as see clear; darkness is not like to light, the shade and coolness are not like to the heat of the Sun; the living are not like the dead; God causeth himself to be understood of whom he pleaseth, thou canst not make the Commandments of God to be understood by them that are in their Sepulchers; we have sent only to preach the paines of Hell, and the joyes of Paradise, there is no place in the world where they have not been preached; If the Iesidels traduce thee, their predecessors likewise traduced them whom we sent heretofore, to preach to them the mysteries of faith, and the Scriptures; they were surprized in their sins, were rigorously chastised. Seest thou not how thy Lord caused rain to fall from Heaven, to make the Earth produce many fruits of sundry sorts, and to nourish in the Mountains the Goats, the Stags, and Hinds? to nourish the Crowes and Ravens, the men, and beast of divers kinds and forme? God gratifieth his creatures that acknowledge his benefits, he is omnipotent and mercifull. They who devoutly read the book of God, who make their prayers at the time appointed, and bestow in pious works, secretly or publiquely, part of the wealth that we have given them, have hope of a recompense that shall never perish; God shall recompense and augment his graces upon them, he is mercifull towards the good, and accepteth the acknowledgment of his graces. The book that we have sent thee containeth the truth, it confirmeth the ancient Scriptures, God knoweth and seeth all things. We have given the understanding of the *Alcoran* to such as we have chosen among our creatures; there be some who have ill discharged what we taught them; some have performed what was enjoyned them, and others have taught it with affection and diligence through Gods permission. This is a great grace, they shall enter into the garden of *Eden*, where they shall remain eternally; they shall be adorned with collars of gold, enriched with precious stones,

they

they shal be cloathed with fine silk, and shal say, praised be God, who hath delivered us from affliction, he is most mercifull, and accepteth the thanks of his creatures; such as through his speciall grace shall enjoy the house of eternity, shall be free from all pain, and the Infidels shall be cast headlong into the fire of Hell. They shall not dye in those torments, and their torture shall never be asswaged; thus shall the wicked be chastised, they shall in vain implore succor of God, and say, Lord deliver us from these paines, we will do better then we have done heretofore; I will no more prolong your life on Earth, I have sent you my Prophets and Apostles, They preached unto you my Commandments, you would not hear them, taste now the paines of Hell, which ye have merited, the wicked shall this day be deprived of protection. Certainly God knoweth whatsoever is in Heaven and Earth, he knoweth all that is in the hearts of men. He it is that hath made you to multiply on Earth, impiety shall rise against the impious, it shall render them abominable before God, and put them into the number of the damned; Say unto them, have ye well considered the Idols that ye have worshiped? Tell me, what have they created on Earth? Were they Gods companions in the Creation of the Heavens? Hath God sent to them a Book, and reasons, to authorize their impiety? Certainly the wicked instruct one another only in pride and arrogancy; God sustaineth the Heavens and the Earth, he alone is able to sustain them, he is gracious and merciful. The wicked swore to fight for the encrease of the faith, if there should come to them a Preacher to instruct them; and when he came, they augmented their wickedness, became proud in the Earth, and conspired against the True-believers; their conspiracie fell upon themselves, and they can expect none other things then what was ordained against their predecessors, the Law of God admitteth none alteration. Consider they not what was the end of their Predecessors? who were more wealthy and powerfull then they? Nothing is impossible to God, he knoweth all things, and is omnipotent. Should God punish the people when they offend him, he should leave no living creature on the Earth, he

deferreth

deferreth the chastisement of the wicked untill the time appointed; when their time shall be come, he will punish them according to their demerits, he seeth all.

CHAP. XXXVI.

The Chapter intituled, O Man, *containing foureſcore and eight Verſes, written at* Mecca.

Reader, *the* Mahometans *have entituled this Chapter with two letters of the Arabique Alphabet,* i, s. *The* Bedaoi *saith, that* i *signifieth* ia, *that is to say* ô particula vocativa, *and* s, *is an abreviation, that signifieth* insan, [i e] *Man, and that the Angel speaking to* Mahomet, *began this Chapter in this manner; O man! I swear by the* Alcoran, &c. *See* Teſſir, Kitab el tenoir.

IN the name of God, gracious and mercifull. Oh man! I swear by the *Alcorán*, full of Doctrine, that thou art a Prophet, sent to teach the people the right way. This Book was sent by the Omnipotent and mercifull, that thou mayst instruct men in that which was not taught their predeceſſors; Certainly, what was said is true, *viz.* That the greateſt part of them is incredulous; We will put a chain upon their neck, and binde their hands to the very chin; they shall lift up the head to complaine, but we will place before and behind them a great obstacle, we will cover their sight with darkneſs, and they shall not see a jot. Misery is upon them; whether thou doſt reprove, or not reprove them, they shall not be converted. If thou preacheſt to them that believe in the *Alcoran*, and to such as believe in what they have seen, proclaim to them a generall pardon of their sinnes, and a very great reward. I make the dead to ariſe again, and write exactly in a book the good and the evill that men commit. Relate to them the Parable of thoſe of the City, whither thy Lord sent

his

his Prophets; we sent unto them two Prophets, they slandered both of them; we succored them by a third; they all three said to the Inhabitants of this City, we are sent from God to preach to you his Commandments. They answered, ye are but men like us, God hath not sent us a signe to make you known, ye are lyars. They said, certainly God knoweth that he sent us to you; we are obliged only to preach to you his Commandments; They answered, would ye make us Infidels like your selves? If ye end not this discourse, we will stone you, and make you to suffer heavie torments. They said, be your evill with you, who hath heretofore so ill instructed you? Certainly you are wicked; Then a man came running from the utmost part of the City, who said unto them, oh people! obey the Apostles of God, obey them that require no reward from you for the paines which they take in teaching you, and who are in the right way. Wherefore shall not I worship him that created me, and before whom ye all shall be assembled to be judged? Will ye worship another beside him? If it be his will to chastise me, your *Idols* cannot save me, I should be extremely erroneous, should I believe in your Gods; hear and understand what I say unto you. [Nevertheless they slew him] and said unto him, goe, enter into Paradise; He said, in dying, would to God this people knew the graces that his divine Majesty hath conferred on me, he placed me in the number of the blessed; After his death we did not send Angels from Heaven to chastise the wicked; I will send them but once to destroy them; they shall one day be dumb, for shame that they have not followed the True-believers, and of being mocked by them that I sent to preach unto them my Commandments; Will they not consider how much people we have destroyed in times past, who are not returned, and that shall be one day assembled before me to be judged? The Earth, drie, dead, and barren, as a signe of my omnipotency for the wicked; we made it revive, and became green again, and to bring forth fruits, with which they were satiate; we there created Gardens, Date-trees, and Vines, we caused Fountains to flow; they eat of the fruits

which

which are not the works of their hands; will they not acknowledg the works of their Lord? Praise is due to him that created the male and the female of all plants that the Earth produceth, who created man and woman, and many other things, of which they have no knowledg. It is a sign of my omnipotency, to separate the day from the night, and to make the Sunne to run to his appointed place. We have appointed to the Moon her signes, she goeth and cometh alwayes through her old way; the Sun neither hastneth, nor retardeth his course at any time, neither doth joyn himself by night to the Moon; the night cometh not untill the end of the day. And all, to wit, the Moon, the Sun, and the Stars exalt my glory in the Heaven: It is a mark of mine omnipotency, to have born their fathers upon the waters in the Ark, and to have given them vessels like the Ark to bear them; had it pleased me, I had caused them to be drowned, without succor and salvation; I saved them through my speciall grace, untill the time appointed. The wicked despise the signes of Gods omnipotency, and scoffed, when they were required to fear the wrath of his divine Majesty, present, and to come, and that their iniquities shall be forgiven them. When it was said unto them, give almes of the wealth that God hath given you, they answered, shall I give him to eat, to whom God shall give bread when it shall please him? They are in a very great error. They will enquire of you when the day of Judgment shall be; and if ye believe it, tell them that they must expect but one sole voyce, that shall surprise them, they shall quarrell, they shall not be able to make their Testament, neither return to see their parents; in the end they shall goe out of their Sepulchres, and present themselves before God, when the Trumpet shall sound; Then shall they say, we are most miserable, to have departed from our graves, behold what God hath promised us! The Prophets spake to us the Truth, *viz.* That the world ought to expect but one voyce; This day shall all men be assembled before their Lord, no injustice shall be done to any person, and every one shall be rewarded, and chastised after his works: Such as shall goe

into Paradiſe, ſhall be in exceeding great repoſe, with all manner of contentment, they and their wives ſhall be ſafe from all evils, lying on delicious beds, they ſhall have all ſorts of fruits, and whatſoever they ſhall deſire, they ſhall be ſaluted on the behalf of the Lord, gracious and mercifull. God ſhall ſay to the wicked at the day of Judgment, Depart yee this day from the company of the good; did I not forbid you to worſhip the Devill, your open enemy, but to worſhip me alone, and that it was the right way? Did I not tell you that the Devill ſeduced a multitude of the people? Ye would not believe it, behold Hell, that is prepared for you, through your incredulity. I will ſhut their mouth, their hand ſhall ſpeak, and their feet ſhall be witneſſes of their crimes; If we will, we can make the Infidels blinde, they ſhall finde no way, they ſhall not be able to goe or come, and ſhall be ſuccored of none; had it been our pleaſure we could have transformed them in their houſes, and they had not been able to goe forth; I will caſt their head againſt the ground, and will render them infamous, whoſe life I ſhall prolong, and they ſhall not know their errors. We have not made them to underſtand the myſteries of the *Alcoran*, but that was not neceſſary; it is but to preach to the living, who comprehend what is ſpoken to them; it is moſt true, that the wicked ſhall be puniſhed: See they not that we alone have created all the beaſts of the Earth, over which they command? We have made them ſubject to them; Some ſerve them to ride on, and others for their nouriſhment, will they be ingratefull? Nevertheleſs they have worſhipped Idols, they adored what could not deliver them from the paines of Hell. Afflict not thy ſelf at their diſcourſe, I know whatſoever they ſay, and all that they keep ſecret in their ſouls; Doth not man conſider that we created him of duſt? And that he is too arrogant? God hath taught us how he formed his Creatures, nevertheleſs the wicked have ſaid, who is he that can give life to bones that are rotten? Say unto them, he it is that created you at firſt, and that knoweth what he created; he maketh fire to come out of the green woods

which

which ye burn, and created the Heaven and the Earth; cannot he create other creatures like unto you? yes, without doubt, he createth what pleaseth him, he knoweth all things; when he willeth any thing, he saith, be thou, and it is; praised be he, to whom all things appertain, and before whom you all shall return [to be judged.]

CHAP. XXXVII.

The Chapter of Orders, containing foureſcore Verſes, Written at Mecca.

IN the name of God, gracious and mercifull. I swear by the orders of Angels that worship God, and attend his commands, by them that hinder men to obey the Devill, and by them that read and meditate on the *Alcoran*, that your God is one sole God, Lord of the Heaven, and the Earth, and of all that is between them, he is Lord of the West, and of the East. We adorned the Heaven and the Earth with Planets, and have kept them safe from the malice of the Devils; they cannot hear what is spoken in the Firmament, they are shamefully driven away on all sides, and shall be eternally tormented; if they hear any thing spoken, they hear it greedily, and follow [it] speedily, but the shining Planet pursueth them, [and detecteth their malice.] The wicked have demanded if we created any thing more illustrious then they; Certainly we created them all of the dust of the Earth: Thou art amazed at their blasphemies, they deride thy amazement, and shall never be converted. When they shal see Miracles, they shall scoffe, and say, that it is but evident magick to believe that they shal dye, and after, being earth, bones, and dust, they shall rise again with their fathers and predecessors: Say unto them, that they shall rise again, and that they are seduced from the right way; that the world shall be but once destroyed, and they shall see what will befall them at the day of Judgment: They shall that day say, they are wretched, and the Angel shall say unto them, behold the day of Judgment, behold the day that the godly shall be separated

See *Kitab el tenoir.*

from the wicked; behold the day which ye would not beleeve; It shall be said to the Angels, gather them together, assemble their wives, and their Idols, put them into the way of hell, and stay them, to give accompt of their deportments, and why their Idols do not succour them. Certainly they shall desire to be in the number of them that have obeyed Gods Commandments: they shall quarrell among them, and shall say, it is you that have seduced us from the right way, through your oaths; ye swore that ye followed the Law of God, and observed his Commandments: they shall answer on the contrary, we have no power over you, you your selves were in manifest error, the word of God shall be accomplished against us, and we shall for company suffer the torments of hell; if we seduced you, we were likewise seduced, and we shall this day be your companions in punishment. That day shall the wicked be in this maner afflicted: they become insolent on earth, when it is told them there is but one God, and say, shall we abandon our gods for a foolish and lying Poet? on the contrary, he teacheth you the truth, as did the Prophets that were before him; ye shall be chastised, and intreated according to your demerits. Such as shall obey Gods Commandments, shall have a place of safety wherein to rest, with all sorts of fruits, in pleasant gardens, sitting orderly on delicious beds, with glasses full of a drink, pleasing to the taste, which shall not make them drunk. Their wives white as fresh eggs, shall not cast an eye upon any but upon them; they shall talk together, and one among them shall say, I had on earth a companion, who asked me if I believed in the Resurrection; and if after being reduced to earth, bones, and dust, we shall rise again? come with me, let us go see what he doth; he shall see him in the bottom of hell, and shall say unto him, by God, it wanted little but that thou hadst seduced me, without the grace of God I had been damned, as thou art, we are not in the number of the dead, we shall not suffer any pain; on the contrary, we are in exceeding great happiness: thus are the righteous rewarded; who are the more happy? they who are in our felicitie, or such as are neer to *Zacon*, the tree of hell? This tree cometh

out

out of the botom of hell, it riseth high, and the branches themselves resemble the heads of devils; the damned shall eate of the fruit thereof, they shall drink boyling water, and hell shall be the place of their habitation; their fathers were Infidels, they followed their footsteps, and the way of them that were seduced before them; we sent unto them Preachers, whom they refused to hear, but consider what is the end of the righteous, and that of the wicked. We saved *Noah*, and gave grace to such as obeyed him, we delivered him with his family from a great danger, and perpetuated his progeny; he shall be praised of all them that shall come after him, because we gave him our blessing; thus do I recompense the righteous, he was in the number of them that obeyed my Commandments; we saved him, and them that followed him, and drowned the Infidels. Remember *Abraham*, God gave him an heart free from impietie and malice; he said to his father and his people, wherefore worship ye false gods in stead of the true God? think ye to escape the punishment of your crimes? Then he had a vision in heaven, and said, I am sick of your Idolatry, they departed from him with purpose to be converted, and empty the Temples of Idols of their treasures; he said to the Idols, wherefore eat ye not the sacrifices that are before you? wherefore speak ye not? and gave them a great blow with his right hand: the people came together with wrath because he had stricken their gods; he said unto them, will ye worship the works of your hands? know ye not that it is God that created you? then they said among them, let us build a great pile, and put fire to it, and cast *Abraham* into the fire; they conspired against him, but we rendred them ashamed and confounded. *Abraham* said unto them, I go towards my Lord, he shall guide me into the way of salvation; Lord give me a son that may be in the number of the righteous; we declared to him that he should have a son, exceeding wise, when he arrived to years of discretion; he said unto him, my son, I dreamed this night that I must sacrifice thee, what wilt thou that I do? he replied, my father, do what is commanded you, ye shall finde me full of patience; when his father laid him on the ground, and put the knife nigh

unto his throat; we said unto him, O *Abraham!* it is enough, thou hast satisfied thy dream; thus do I entreat the righteous, thus were we wont to prove them. We redeemed his son with a fair Ram; he shall be praised of posterity, and those that shall come after him, shall bless his memory. Thus do I reward the righteous, he was in the number of them that obey my Commandments. We declared to him that he should have a son, called *Isaac*, from whom should issue many believers, and unbelievers. Certainly we gave our grace to *Moses* and *Aaron*; we delivered them with their followers from an evident peril, we protected them, and they were in the number of the victorious; we gave them the book full of light, and conducted them into the right way; they shall be praised in ages to come, and posterity shall bless their memory. Thus do I recompense the righteous, they were in the number of them that obeyed my Commandments: *Elias* is in the number of my Prophets and Apostles; he said unto the people, wherefore fear ye not God? wherefore worship ye the Idol *Balan*, and forsake the Creator of the world? God is your Lord, and the Lord of your predecessors; they traduced him, and were condemned to the fire of hell, except such among them as obeyed my Commandments. We left his memory happy to posterity; thus I reward the righteous; he was in the number of them that obeyed my Commandments. *Lot* was in the number of my Prophets and Apostles: Remember thou, how we delivered him and his family from evident perill, except his wife, who remained among them that were chastised; having saved him, we destroyed the wicked; they saw in the morning the footsteps of the ruine that befell them the night before; will ye not understand this miracle? *Jonas* was in the number of the Prophets. Remember thou, that he fled in a ship, and was the cause of evill to the Saylors, he was swallowed of a Whale; had he not repented of his fault, he should have continued in the belly of that fish until the day of Judgment; we cast him on the shore extreamly feeble, we covered him with leaves of Filbert, and sent him to preach to more then an hundred thousand persons, that we reconverted, whose decease we deferred

ferred until the time appointed. The Infidels have demanded if thy Lord hath daughters, as they have sons? did we create the Angels male and female in their presence? They lye, when they say, that God hath a son; hath he desired to have daughters rather then sons? how can you thus blaspheme? Consider ye not that he is God alone, without children? have ye any reason or authority to speak in this maner? bring your arguments, produce your reason, if ye are true. The Infidels have said, that the Angels were of the lineage of God, but the Angels well know that the Infidels shall be damned, because of their blasphemies. Praised be God, he hath neither son nor daughter, other then the righteous that worship him, and obey his Commandments. You, with your Idols cannot escape the punishment of your sins, ye shall be condemned to the fire of hell. There is none among the Angels that knoweth not his place, and his order in Paradise, to praise and worship his divine Majestie. If the Infidels say, we observe the Religion of our predecessors, we are in the right way; Say unto them, that if they believe not in the *Alcoran*, they shall in fine know their incredulity. We have promised protection to believers, and Prophets, they shall be protected and victorious; depart for a time from the wicked, consider how God punisheth them, they shall feel the punishment of their impietie; will they cast themselves headlong into the torments of hell? assuredly they will be astonished when they shall feel them; depart from their company, and consider that they shall not be able to escape the pnnishment of their crimes. Praise thy Lord, the Lord of power and greatness, above the wicked; salvation be to the Prophets, and eternall praise to the God of the Universe.

CHAP. XXXVIII.

The Chapter of Truth, containing fourscore and eight Verses, written at Mecca.

Reader, Mahomet *intituled this Chapter with the Letter named in the* Arabique *Alphabet,* Sad, *which signifieth in this place,* Sidk, *that is to say, Truth. See the* Gloss *of* Geladin, Kitab el tenoir. *They have intituled it the Chapter of Truth.*

IN the name of God, gracious and merciful. I swear by the *Alcoran,* that this Book teacheth the way of Salvation; nevertheless, the Infidels resist the Faith, and are among themselves of a different opinion. How many have we destroyed in times past, that were like unto them? They cryed, and required succors, but they were no longer to be succored. The Infidels wonder, that a man like themselves should be sent to instruct them; they say, That he is a Magician, and a lyar, to preach one sole God. It is a strange thing! Their Doctors forsook their Assemblies, they went to preach through the City, and said, Persist to adore your Gods; we abjure the belief of the unity of God, the last Sect did not preach it; it is an evident lie. VVas *Mahomet* chosen among us to receive alone the *Alcoran* descended from Heaven? Certainly they doubt the *Alcoran,* they shall know the truth, when they shall be in the fire of Hell. Have they in their power the Treasures of the mercy of thy Lord, omnipotent and bountiful? Possess they the Kingdom of the Heavens and Earth, and whatsoever is betwixt them? If it be so, let them ascend into Heaven with their forces; assuredly, they shall be shamefully beaten in all places. The wicked heretofore defamed *Noah, Aad, Pharoah,* the maker of *Charmes,* and *Temod,* the Inhabitants of the City of *Lot*; those that dwelt in the Forest, and their companions, traduced the Prophets, and were punished after their demerits; nevertheless, the Infidels consider

consider not that they shall be chastised, when the trumpet shall sound at the day of Judgment, and that they shall no more return on earth to be converted. They say in scorn, Lord give us to see the Book of the Accompt of our sins, before the day of Judgment. Persevere, and be patient, be not troubled at their discourse, and call to minde our servant *David*, stout and zealous in my Law; the Mountains and the Birds praised me with him; they assembled in his presence, and obeyed him; we gave force to his reign, and endued him with knowledg and eloquence. Hast thou learnt *Davids* quarrel, when they hindred him to enter into the Temple? and how he feared his enemies? When they entred towards him, they said unto him, Be not afraid, we have a dispute among us, judg our difference with equity, and teach us the right way. This man is my brother, he hath fourscore and nineteen sheep; I had but one, which he hath ravished from me, because he was stronger then I. *David* said, He hath done thee wrong, art thou troubled for one Ew? The greatest part of men arose against their neighbor, except such as believe in the Law of God, and observe his Commandments, which are few in number. Then *David* knew that we had tryed him, he implored pardon of his sin, he humbled himself, worshiped us, and was converted. We gave him pardon of his fault, we drew him near unto us, and lodged him in a place of content. I said unto him, O *David!* we have established thee on Earth, to determine the differences that shall arise among the people, follow not thine own appetite, it will seduce thee from the way of Salvation; such as shall erre from my Law, shall suffer grievous pains at the day of Judgment. VVe have not in vain created the Heaven, and the Earth, as the wicked affirm; misery shall befal them, they shall be cast headlong, and burnt in the fire of Hell. Shall I alike entreat the believers, and unbelievers? the righteous and the wicked? This Book! We have sent it to thee, and blessed it, to the end the people may meditate the mysteries thereof; and the wise reap advantage for their salvation. We gave *Solomon* to our servant *David*, he was extreamly zealous in our service. Remember that

horses,

horſes, ready and vigorous, were preſented to him about evening; that he forgot to make his prayer at the hour of Veſpers; and ſaid, VVhat? Have I preferred the love of the wealth of the Earth, to the remembrance of God, even until the Sunſet? He cauſed them to be led back again, and ſacrificed ſome of them (for expiation of his fault.) He cauſed their legs and neck to be cut off. We tryed *Solomon*, we cauſed a ſuppoſititious perſon to ſit on his Throne, and afterwards reſtored him to his dominions. He ſaid, Lord, give me thy mercy, give me ſo happy a reign, that the like hath not been ſeen; thou art liberal towards thy creatures. VVe made ſubject to him the winds, which blowed at his command, where it pleaſed him. VVe made the Devils ſubject to him; ſome built his Palaces, others dived into the Seas, to bring him Pearls, and others were bound and chained to attend his commands; he retained and diſmiſſed whom he liſted, with rendring an account. We drew him neer unto us, and lodged him in a place of content. Remember our ſervant *Job*, that he prayed to his Lord, and ſaid, That the Devil had heaped miſery and affliction upon him. It was ſaid unto him, Strike the Earth with thy foot; thou ſhalt ſee water ſpring forth to waſh thee, and to drink: VVe reſtored to him his children, and his riches, through our ſpecial grace, to be an example to poſterity. It was ſaid unto him, when his wife would have made him to murmur, Take rods in thine hand, ſtrike thy wife, and ſwarve not from what thou haſt promiſed. VVe found him patient, and zealous in obedience to our Commandments. Remember our ſervant *Abraham*, *Iſaac*, *Jacob*, affectionate and zealous in our Law; we ſaved, and choſe them, among the righteous. Such as have my fear before their eyes, ſhall enjoy the delights of the Garden of *Eden*; where they ſhall repoſe upon moſt glorious beds; they ſhall there have all ſorts of fruits, and delicious drink; and their wives ſhall not look on any but on them. Behold, what is promiſed to them at the day of Judgment, and theſe pleaſures ſhall never end. The wicked and Infidels ſhall be precipitated into the fire of Hell, they ſhall drink boyling water in abundance, and water extreamly cold, full

See *Teſſir anſ Joahir* in Turkiſh.

full of all maner of noysom smells ; they shall be precipitated into the flames, and shall say to them that have obeyed them upon Earth, May ye be perpetually tormented, you have seduced and misled us : On the contrary, may your selves be tormented, youhave been the cause of our misery, and shall be damned with us. Then shall they say, Lord encrease the punishment of him that is the cause of our misery : Shall we not be able to see then whom we believed on Earth to be Infidels ? and whom we derided ? cannot our eyes see ? Thus shall the damned quarrel Say (to the people) I am sent only to preach unto you the Unity of God, the Omnipotent Creator of Heaven and Earth, and of all that is between them. Behold, the best Sermon that I can make unto you ; nevertheless you despise it. I know not what happened in Heaven when the Angels quarrelled. God hath inspired it into me, and I am sent but to instruct you, and to preach publikely the pains of Hell. Remember thou that God said to his Angels, I will create man of the mire of the Earth ; when I have formed him, I will breathe against him, and inspire my Spirit into his body ; prostrate your selves before him with humility. The Angels there prostrated themselves, except the Devil ; he was proud, and already in the number of the wicked. Thy Lord said unto him, Wherefore dost thou not humble thy self before the work of my hands ? Thou art in the number of the proud ; he replied, I am better thenman, thou hast made me of fire,and hast created him of the dust of the Earth. Then thy Lord said unto him, Get thee hence, thou shalt be chastised on all sides,and my curse be upon thee until the day of Judgment. He answered, Lord, defer my punishment until the day of the Resurrection ; he said, I will deferit until the day appointed. He replied,through thy permission I will tempt all the world, except such as shall be zealous in thy Law, and shall obey thy Commandments. He said, I tell thee true, I tell thee true, I will fill Hell with thee, and those that shall follow thee. Say unto the people, I require of you no recompense for my instructions, I am not importunate. Certainly this Book is sent only to instruct men, you shall one day know the truth of what it containeth.

CHAP.

CHAP. XXXIX.

The Chapter of Troups, containing seventy five Verses, written at Mecca.

IN the name of God, gracious and merciful. This book was sent by God, the Omnipotent and wise. We sent it to thee, the contents thereof are most true: worship one God alone, and obey his Commandments; faith proceedeth from him alone: Such as worship any other but him, worship Idols. They have said, we would not invoke our Idols, had they not power to draw us near to God: Certainly God shall judg one day the difference that is between the believers, and unbelievers; he guideth not him that is a lyar and impious. If he would have a son, he would make choise of one of his creatures, that should be pleasing to him; praised be God, there is but one God, alwayes victorious, he created the heavens and the earth with proportion; he maketh the night to enter into the day, and the day into the night; he created the Sun and the Moon, which perform their course in heaven, until the day appointed, he is omnipotent and merciful: He hath created all of you of one sole man, of whom he created his wife; he hath given you clean beasts, male and female; he formed you in the wombs of your mothers, form upon form: he brought you out of three * obscurities, he alone is your God, and your Lord, the kingdom of the world appertaineth to him, there is no God but he. How can the Infidel depart from his service? If ye will not worship him, he hath nothing to do with you, he desireth not that his creatures should be impious; his Will is, that they praise him; this is his pleasure, and none shall bear the burthen of his neighbour, ye all shall be assembled before him, he will shew ye what you have done, he knoweth what is in the hearts of men: When man is touched with any affliction, he invoketh God, and turneth; and when he is in prosperity, he forgetteth his vows: he hath said that God hath a companion equall to him, and erreth from the way of his Law. Say

* The obscurity of the mothers belly, her womb, and the skin that infold you in the womb. See *Gelaldin.*

Say unto him, thou shalt be awhile tollerated, in the end thou shalt be cast headlong into the fire of hell; and he that shal pray to God day and night, erect, prostrate, or on the knee, with fear of the torments of hell, shall enjoy the mercy of his divine Majesty. Are such as labour to be compared to them that are idle? They that have judgment will understand this discourse. Say unto them, oh ye people that believe in your Lord! have his fear before your eyes; Such as shall do good works in this world, shall enjoy abundantly the riches of the earth, God will innumerably reward them that persevere in obedience to his Commandments. Say unto them, I am commanded to worship one God, to profes his Unity, and to be obedient to him. Say unto them, I apprehend the day of Judgment, if I disobey God my Lord. Say unto them, I will worship but one God, worship ye others, whom ye will. Such as shall despise the Law of God, shal lose their souls, and families, at the day of Judgment. These are two great losses, and most certain they be involved in eternall fire. Thus God preacheth to true-believers. O my creatures! speak unto them that have my fear before their eyes, that they adore not Idols, and that if they turn to their Lord, they shall enjoy the delights of Paradise. Proclaim to them that hear my Word, and obey my Commandments, that they are in the right way, and well advised; canst thou deliver from the fire of hell him that shall be condemned? Certainly such as obey God, shall enjoy the pleasures of Paradise, wherein flow many rivers, and there shall they dwell eternally. This is the promise of God, he swerveth not from that which he promiseth. Seest thou not that God sendeth rain from heaven, and maketh the rivers to run upon the earth, he causeth plants to spring forth, and herbs of divers colours; thou seest them become yellow, and then altogether drie; this is a sign of his omnipotencie. Hath not he to whom God hath given the light of faith, received a great grace from his divine Majestie? Misery is upon them that have an heart hardned, and forget his Law, they are manifestly seduced; he hath sent an excellent book for the instruction of men, his precepts are alike in purity, and without contradiction: They that

fear

fear God, tremble when hey hear mention of this book, and finde their reſt in the wod of his divine Majeſtie. This book is the guide of the righteous, God by it guideth whom pleaſeth him. He whom God ſhall ſeduce, ſhall finde none to guide him, he ſhall be precipitated into the fire of hell at the day of Judgment; it ſhall be ſaid that day to the wicked, taſte the torments that ye have merited; their predeceſſors defamed the Prophets, and were puiſhed when they leaſt thought of it, God rendred them ignominious in this world, and they ſhall feel in the other, tornents much more grievous, and they know it not. We hav taught in this book what is neceſſary for the ſalvation of the people, peradventure they will learn it; it is in the Arabique tongue, without falſhood and contradiction, perhaps the peope will fly from impiety; God teacheth you a parable: Two men are aſſociates in their traffique, the one is wicked, the other an honeſt man, are they alike? Praiſe is due to one ſole God; the greateſt part of the Infidels underſtand it not. Thou ſhalt die, all men ſhall die, and ye ſhall be aſſembled at the day of Judgment, when ye ſhall diſpute together; Who is more unjuſt, then he that blaſphemeth againſt God, and againſt the known truth? Shall not the wicked be damned? Suh as ſhal believe the Prophet, and fly impiety, ſhal obtain fron God what they deſire; ſuch is the recompenſe of the righteous, God ſhall pardon their ſins, and reward them for their good works: doth not he protect his ſervant? They will terifie thee with the Idols which they adore; but he whom God ſhall miſlead, ſhall finde none able to guide him, and none ſhall be able to ſeduce him whom he ſhall guide, is not he theomnipotent and revenging? If thou ask of the Infidels, who created heaven and earth? they will ſay it is God; Say unto them, have ye therefore conſidered the Idols which ye ador, can they exempt you from the wrath of God, when it ſhall be his pleaſure to chaſtiſe you? Shall they be able to hinder his grace, when it ſhall be his will to pardon you? Say unto them, my refuge is God, I am reſigned to his Will, the wiſe truſt in his divine Majeſty. Say unto them, oh people! do as you underſtand him,

I will do as I understand him; ye shall know in the end, that whosoever shall be condemned, shall be ashamed, and be precipitated into eternall torments. We have sent unto thee the most true Book, to instruct the people; He that shall follow the right way, shall meet with nothing but good; and he that shall go astray, shall meet with nothing but evill; thou art not the guardian of the wicked; God causeth men to die when the hour of their death is arrived; he deferreth the death of many during their sleep, and remitteth that of others to the time appointed, this is a sign of his omnipotencie, to such as consider it. Will ye worship any but God? Say unto them, how shall your Idols be able to intercede for you, since they want power? know you not this? Say unto them, we ought to invoke one God alone, King of the heaven and earth; you all shall one day assembled before him to be judged. The Infidels tremble with fear, when they hear mention of one sole God, and rejoyce, when they hear speak of their Idols; Say unto them, God is Creator of the heavens and the earth, he knoweth the past, present, and future; (Lord!) thou shalt one day judge the differences of thy creatures: Should the Infidels possess all the riches of the earth, and yet as much more, they would not be able to escape the fire of hell at the day of Judgment; they shall be punished more grievously then they imagine, their sins shall be set before them, and they shall feel the rigors of the torments which they despise: man calleth upon us when he is in affliction, and when we give him our grace, he saith, he meriteth it: on the contrary, this is to prove him, but most of them are ignorant of it; their predecessors spake as they; the good that they have done, hath profited them nothing; and the misery that they have merited, is faln upon them, they shall not escape the punishment of their crimes. Know they not that God giveth and taketh away wealth from whom pleaseth him? This is a sign of his omnipotency for the righteous. Say unto them, oh people! they who have offended God, ought not to dispaire of his grace, he is gracious and merciful; be ye converted, and recommend your selves to his will before ye be condemned, otherwise ye shall remain without protection;

follow

follow the instruction that God hath sent to you, before ye be chastised, the punishment of your crimes shall surprise you, ye know not the time; the wicked shall be afflicted, for that they have not obeyed Gods Commandments, they shall know their damnation, and the sin that they have committed, in scorning the true-believers: They shall say, had God guided me into the right way, I had had his fear before mine eyes. When they shall see hell, they shall say, could I return into the world, I would be in the number of the righteous; on the contrary, my Commandments were taught you, but ye became proud, and dispised them. Thou shalt see that day how the visages of Infidels shall be blackned: Is there not a place in hell prepared for the proud? God loveth, and putteth into a place of felicitie them that fear him, they shall not be touched, either with displeasure or affliction; God hath created all things, and disposeth all at his pleasure; he hath in his power the keyes of heaven and earth, such as disobey him are damned. Say unto them, oh ignorant [men] will ye enjoyn me to worship another god, besides God? It hath been preached to you, and your predecessors, that all your good works shall be unprofitable, if ye adore many gods, and that you shall be in the number of the damned: there is but one God, worship him, and be mirdful of his graces. The Infidels have not praised God as he ought to be praised, they have no knowledg of his power, he shall make the earth to tremble, and gather together the heavens by the strength of his right hand at the day of Judgment praised be God, he hath no companion. When the Trumpet shall sound the first time, he shall cause to die, whom he will have to die in the heavens and earth; the second time all the world shall rise again, and attend his Commandments; the earth shall be full of the light of the Lord thereof, he shal bring his book, wherein shal be written what the Prophets and Martyrs have taught, he shall judge the world with equity, and shall not do injustice to any; every one shall be rewarded and chastised for his works, he knoweth all that they have done, he shall send the Infidels into the fire of hell, in troops; when they shall be arrived at the gate, it shall open before their eyes;

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it shall be said unto them, behold Hell, which ye have merited; were there not Prophets and Apostles to teach you the Commandments of God, and to preach unto you on Earth the coming of this rigorous day? They shall say, es, but the word of God shall be accomplished against the wicked. It shall be said unto them, goe, enter into Hell, ye shall abide there eternally, it is the habitation of the proud. Such as shall have the fear of God before their eyes, shall be conducted in troups to the gate of Paradise, the gate shall open before their eyes; it shall be said unto them, behold what ye have gained, the peace of God is with you, ye have not been ignorant, enter into Paradise, ye shall dvell therein eternally. They shall say, praised be God, for that we believed in his Law; and because we are heirs of his grace, we will goe into Paradise, into what place shall seeme good to us, God giveth his blessing to the righteous. Thou shalt see the Angels about the throne of thy Lord, who shall praise and exalt his glory; they shall say, God hath judged his creatures with equity, praise is due to the Lord of the Universe.

CHAP. XL.

The Chapter of the True believer, containing eighty five Verses, written at Mecca.

Reader, Gelaldin *entituleth this Chapter, Of the Pitfull.*

IN the name of God, gracious and mercifull. God is prudent and wise. This Book is sent by the omnipotent, who knoweth all things, who pardoneth sinnes, and accepteth the conversion of his Creatures, he is severe in his chastisements, and indulgent to his people, there is no God but he, and all the world shall one day be assembled before his divne Majesty [to be judged.] No man disputeth against the precepts of the *Alcoran*, but the wicked; be not thou discontented if they live on earth with some felicity; the people of *Noahs*

time contemned his instructions, their posterity did like them, and every Nation hath conspired the death of them whom God sent to instruct them; they disputed to obscure the truth through their lyes, but they were punished; and after what manner? So is the word of God accomplished against the wicked, they all shall be damned. The Angels that are about the throne of God, and those that bear him, prayse and exalt his divine Majesty, they believe in his unity, and beg pardon of him for the True-believers; Lord, thy mercy extendeth through the whole world, nothing is hid from thee, either in Heaven or Earth, pardon their sins that convert, and embrace thy holy Law; deliver them from the fire of Hell, open to them the gate of the gardens of *Eden*, which thou hast prepared for them, their fathers, wives, and children, and them of their lineage that shall do good works, thou art omnipotent and wise. Depart from in, he that shall depart [from it] shall resent the effects of Gods mercy at the day of Judgment, and shall enjoy eternall felicity; The Infidels shall be hated of God, his hatred is infinitely more dangerous then yours; will ye be Infidel after being called to the observation of the Law of Salvation? They said, Lord, wilt thou cause us to dye twice? and shall we twice rise again? But they shall say at the day of Judgment, Lord, we confess we have offended thee, we acknowledg our sinne, in having renounced the belief of thine unity; Shall we never goe out of Hell, to observe thy Law, and follow the way of Salvation? No, ye shall suffer in the fire of Hell, because that ye have believed them that adored Idols, and because ye have said, that God hath companions equall to him. All things obey one sole God omnipotent, he it is that made you to see his Miracles, and sendeth you the riches of Heaven and Earth; none consider it, but such as are converted. Pray to God, and observe his Law, althought it be against the will of the wicked; he elevateth his creature to what degree he listeth, he hath created his throne, and sent his inspirations to whom he seeth good, to preach the day of Judgment; that day shall the people come out of their Monuments, and none shall be able

to

to hide himselfe from his divine Majesty. Who shall command that day? It shall be God alone, victorious; that day shall he recompense every one after his works, without injustice, he is exact to make accompt. If thou preach to the wicked the day of Judgment, their heart will lift them up, and they shall be full of affliction, their prayers shall not be heard, and none shall intercede for them: God knoweth them that have eyes of treachery, and seeth all that is in the hearts of men, he judgeth of every thing with truth; the Idols which they worship are without power, God alone understandeth all things, and is omnipotent. Consider they not what was the end of their predecessors? who were more powerfull, and more wealthy then they? God surprized them in their sinnes, there was none of power to save them, for that they dispised the Prophets of his divine Majesty, they contemned his Law, and were impious, but he severely chastised them, he is omnipotent, and most severe. We sent *Moses* with miracles, with reasons clear and intelligible to *Pharoah*, to *Haman*, and *Caron*; they said that *Moses* was a Sorcerer, and a lyar; and when he preached to them the truth on our behalf, they said, kill him, with all those that believe him, and make their wives infamous; but their conspiracie was but impiety: *Pharoah* said, hinder me not to kill *Moses*, let him invoke his God to save him; I fear that he may alter your Law, and introduce some disorder in the Land; *Moses* said, God, mine and your Lord, shall defend me from the malice of the proud, that believe not the day of Judgment: Then a man of the domestiques of *Pharoah*, that secretly professed the true Law, said, will ye slay a man that declareth that God is his Lord? and that hath made you to see miracles? if he be a lyar, his lye shall be against him, but if he speak the truth, something of what he hath preached shall befall you, God guideth neither the wicked nor lyars. Oh people! you this day command on Earth with splendor, who shall defend us from the wrath of God, if it fall upon us? *Pharoah* said, I speak nothing to you, but what I have told you heretofore, and I will guide you all into the right way; He of his Domestiques, that secretly professed

the true Law, said, oh people! I fear lest ye be chastised, as have been your predecessors, as were the people of *Noah*, *Aad*, *Temod*, and those that were after them; God will not do injustice to men, I fear for you the day of Judgment, a day, when ye shal rise again with terror, to render accompt of your actions, he whom God shal seduce shal find none to guide him. Certainly *Joseph* came heretofore with instructions, clear and intelligible: nevertheless ye doubted, even untill his death, and said, that after him God shall not send a Prophet like unto him; thus doth God seduce the wicked, that doubt of his Law; he hateth such as dispute without reason, they are abhorred of them that believe in his divine Majesty; Thus God hardneth the heart of the proud, and tyrants. *Pharoah* said to * *Haman*, build me an high Palace, peradventure I shall arrive at the Heavens, and as high as the God of *Moses*, I believe him to be a lyar. Thus *Pharoah* delighted in his wicked actions, he erred from the right way, and his conspiracy was but his destruction. He of his family that was a True believer, said, oh people! follow me, I will guide you into the right way, the riches of the Earth pass away lightly, and the riches of Heaven are eternall; he that doth evill shall finde evill; who doth good, man or woman, believing in God, shall enter into Paradise, where he shall be enriched innumerably, with all manner of riches. Wherefore invite you me to precipitate my self into the fire of Hell, since I exhort you to your Salvation? Ye invite me to be wicked, and to believe that God hath companions, and I know it is not so; I call you to the omnipotent and mercifull [God,] doubtless I will not worship your Idols, they cannot hear you, either in this world, or in the other; we all shall be one day assembled before God, who will condemn Infidels to the fire of Hell; consider hereafter what to you I have preached; I am resigned to the will of God, he beholdeth all the actions of his creatures, he shall chastise them for the evill that they shall commit, and for their wicked designes. He sent his punishment upon the lineage of *Pharoah*, they deserved to be precipitated into the fire of Hell, they shall burn evening and morning. It shall be

* *Haman* was *Pharoahs* Lieutenant Generall. See *Gelaldin*.

be said to them at the day of Judgment, oh people of *Pharoah!* goe, enter into the fire of Hell. The Infidels shall quarrell in Hell, the poor shall say unto the rich; We followed you, are ye able this day to deliver us from eternall flames? they shall answer, we all are damned with you, God is a most just Judge. The damned shall say to the Ministers of Hell, Pray to your Lord, that he may asswage these torments for one day; they shall answer, had ye not on Earth the Prophets and Apostles of God to instruct you? They shall say, yes; pray therefore to God your selves; the wicked love nothing but impiety; I will protect on Earth my Prophets, and them that observe my Law, and particularly at the day of Judgment; that day the wicked shall have no excuse that shall advantage them, my curse shall fall upon them, and they all shall be damned. We taught *Moses* the way of Salvation, and made the Children of Israel heirs of his instructions, to instruct them that shall understand them. Persevere and be patient, the promise of God is infallible; implore pardon of thy sinnes, and exalt the praise of thy Lord evening and morning. They that dispute against the Commandments of God are without reason, and have nought in their soules but pride and ignorance: Implore succor of God, he understandeth and seeth all things, the Creation of the Heavens, and of the Earth, is greater then the Creation of men, but the greatest part of men know it not; the blinde is not like to him that seeth clearly; he that doth good, is not like to him that doth evill, neither is obscurity such as the light, but few men consider it. Doubtless the day of Judgment shall come, nevertheless the greatest part of men will not believe it: Your Lord hath said, call upon me, I will hear you; Such as shall resist my Law, shall goe into Hell, and be eternally seduced. God hath created the night for repose, and the day for travell, he is bountifull towards his creatures, but the greatest part of the people are ingratefull; God is your Lord, Creator of all things, there is no God but he. How can the wicked blaspheme? So do they blaspheme that are ingratefull for the graces of God; he hath established you on Earth, he hath

covered you with the Heavens, he hath formed you, enriched you; he is your God, your Lord, blessed be God, Lord of the Uuniverse, he it is that giveth and depriveth you of life, there is no God but he, be obedient to him, and observe his Law; Praised be God, Lord of the Universe, who hath created you of mire. Say unto the Infidels, I am forbidden to worship the Idols that ye adore; God hath taught me his unity, I have received command to worship none but the Lord of the Universe; he created you of dust, mire, and congealed blood, he causeth you to be born little Infants, he maketh you to arrive to the age of discretion, to virilitie, and old-age; many dye before that age, and all attain to the time of their destiny, peradventure ye shall understand his unity; he it is that maketh you to live and to dye, and when he willeth any thing, he saith, be thou, and it is. See ye not, that they that dispute against his Commandments, depart from his Law? Such as reject our Commandments, and what we enjoyned our Prophets to preach to men, shall finde their errors, when they shall see chaines on their necks, and fetters on their feet; they shall be dragged and burned in Hell; then shall it be said unto them, where are those Idols that yee adored upon Earth? they shall answer, they are departed from us, certainly they are without power; thus God seduceth *Infidels*, to their confusion. It shall be said unto them, these paines befall you, for that ye were proud and insolent without reason; enter within the gates of Hell, which is the habitation of the proud, ye shall dwell there eternally. Be patient and persevere, the word of God is infallible; I will make thee to see a part of what I have promised to men, I will cause thee to dye, and thou shalt behold them all assembled to be judged. Certainly we sent Prophets before thee, we have spoken to thee of one part of our Apostles, and the rest are concealed from thee; neither Prophet nor Apostles can preach any thing without Gods permission; he chastiseth the wicked when he pleaseth, he shall judge the differences that are between them and the Prophets, and shall destroy the unbelievers. God hath created the beasts for your use; Some

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ye eat, and others serve you to ride on, [from them] ye reap profit, they bear the burden, as likewise do the ships for the advantage of your commerce; God manifesteth to you his graces: And what graces! Will ye despise them? Do not unbelievers consider the end of them that were before them, who were more powerful and rich then they? Their Treasures did not save them, they derided the Prophets and Apostles that preached to them; and in the end felt the pains that they had despised. When they shall fear the torments of Hell, they shall say, We believe in one God alone, and renounce Idols. This profession of Faith shall be unprofitable to them in Hell; they shall incur the rigor of the Law of God, that was observed against their predecessors, and all unbelievers shall be damned.

CHAP. XLI.

The Chapter of Exposition, containing fifty and four Verses, written at Mecca.

Reader, Gelaldin *entituleth this Chapter, Of Adoration.*

IN the name of God, gracious and merciful. The *Alcoran* was sent by the gracious and merciful God: It explaineth divine Mysteries in the *Arabique* tongue, to them that have knowledg to understand them; it proclaimeth to the good, the delights of Paradise, and preacheth to the wicked the torments of Hell; nevertheless, the greatest part of the world depart from the Faith, and hear not thy words: They say, We have obdurate hearts, we cannot comprehend what thou preachest, our ears are stopped, we are too remote to hear what thou sayest. Observe thy Law, we will live after our own. Say unto them, I am a man like you, your God is one sole God, be obedient to him, and beg pardon of him for your sins: Misery is upon unbelievers, that pay not Tithes, and believe not in the day of Judgment. The believers that shall do good works.

shall enjoy an infinite reward. Say unto them, How, will ye
Munday and Tuesday. See *Gelaldin.* be wicked towards him that created the Earth in two days? how can you say that he hath a Companion equal to him? He is sole Lord of the Universe; he raised the Mountains, blessed the Earth, and gave to every Region the particulars thereof in four days, for them that shall have need: After this he ascended into Heaven, that was like unto smoke, and said unto Heaven and Earth, Ye shall obey me, either through force or affection: They answered, Lord, we will be obedient to thy
Thursday and Friday. See *Gelaldin.* Commandments. He created seven Heavens in two days, and disposed every Heaven after his own will; he adorned them with Stars, and preserveth them from the malice of the Devil. This is an effect of his Omnipotency; he is omnipotent, and knoweth all things. If the unbelievers depart from the Faith, say unto them, I have threatened you, as heretofore thunder did the people of *Aad* and *Temod*, when the Prophets taught them the Law of the ancient True believers, to wit, To worship but one God; They said, Were it Gods pleasure to alter our Law, he would have sent us Angels to preach unto us; we will not believe in thy mission. The people of *Aad* waxed proud on the Earth without reason, and said, Who is more powerful then we? will they not consider, that he that created them, is more powerful and wealthy then they? Nevertheless they despised our Commandments. We sent against them a cold and impetuous wind, in an unhappy time, that made them to suffer on Earth shame and ignominy, because of their crimes: He shall cause them to feel the pains of Hell, that are much greater then those of the Earth, and they shall be eternally deprived of protection. We instructed the men of *Temod* in the right way; they preferred blindness to light, and impiety to Salvation; they were surprized by thunder, and suffered great afflictions, because of their sins. We saved none of them, but the believers, who had our fear before their eyes. Be thou mindful of the day that the enemies of God shall be assembled in Hell; they shall defend their cause before the Judg, until testimony be brought against them; their ears, their eyes, and their skin shall be witnesses

of

of their iniquities: They shall say, VVherefore do ye witness against us? They shall answer, He that made us to speak, giveth speech to every thing; he it is that created you, and ye are this day assembled before him to be judged. Ye did not well conceal your selves, when ye offended him; your ears, your eyes, your skin are witnesses against you; ye believed that God should not see your sins, this was your opinion: Certainly he shall chastise you, and you all shall be in the number of the damned. Persevere, and be thou patient, the fire of Hell shall be their habitation; they shall not be able to please God in the flames. VVe have given them the Devils for their Companions, who caused them to delight in sin. The word of God shall be accomplished against them, as it was accomplished against their predecessors; as well men as Devils, that are condemned. The unbelievers have said, Hear not that *Alcoran*, it is full of error; peradventure ye shall be seduced. I will cause them to suffer grievous pains, and will chastise them after their demerits; such is the reward of Gods enemies. They shall remain eternally in the fire of Hell, because they despise his Commandments. The wicked shall say at the day of Judgment, Lord, let us see the Devils, and the men that seduced us; we will trample them under our feet, and precipitate them to the bottom of Hell. Such as shall have professed the Law of God, as shall have obeyed his Commandments, shall be visited by the Angels, and shall that day be free from fear and affliction. They shall say unto them, Rejoyce ye in Paradise, that is prepared for you; ye shall there finde all the contentments that ye shall desire; they have been prepared for you by the gracious and merciful. There is nothing better then to pray to God, then to do good works, and to profess his unity. Good and evil are not alike: Expel evil with thy good works. There is an exceeding great antipathy between Faith and Impiety: Faith is given to such as persevere to do well, and to them that are endued with the grace of God. The Devil will tempt thee, but implore assistance from God; he heareth and knoweth all things. The night and the day, the Sun and the Moon, are signes of his Omnipotency:

Adore

Adore neither the Sun, nor the Moon, worship God that created them. If the Infidels resist the Faith, the Angels that are in Paradise desist not, notwithstanding, to exalt the glory of his divine Majesty, day and night, without intermission. It is a sign of his Omnipotency, to see the barren and dry Earth to change the face, and become green, when it is watered with rain. He that maketh the plants to revive, is he that maketh every thing to live and die, he is Omnipotent. Such as depart from our Commandments, cannot hide themselves from us: Shall he that shall be precipitated into Hell, be better lodged then he that shall be saved at the day of Judgment? Do what shall please you, your Lord beholdeth all your actions. I will chastise them that traduce the *Alcoran*, it is a precious Book, it is approved by the ancient and modern Scriptures, it is sent from the glorious and merciful. None other thing shall be spoken to thee, then what hath been spoken to the Prophets that preceded thee; thy Lord is merciful and just. Had we sent the *Alcoran* in the *Persian* tongue, to a Prophet, an *Arabian* by Nation, the wicked would have said, That the divine Mysteries are not well explained. Say unto them, It is the guide of Believers, and a remedy to their ignorance. Infidels have deaf ears, they are blinde, and hear not, as those that are called too far off: Certainly, we gave the Book and *the Law* to *Moses*. Unbelievers doubt, but if thy Lord had not said, That he would defer their punishment until the day of Judgment, he had already chastised them in this world, because they doubt of the truth. VVhosoever shall do good, shall finde good; and the evil that a man committeth, shall be against him. Thy Lord doth no injustice to his Creatures: None but he knoweth the day of judgment; no fruit nor flower springeth out of the Earth, and woman neither conceiveth nor bringeth forth, but by his permission. Be thou mindful of the day that thy Lord shall call Idolaters, and demand of them, where be their Idols? They shall say, Lord, we acknowledg thy Unity; none of us will hereafter adore those false gods. They that worshipped one God, departed from Idolaters; they know that the punishment of their sins

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is infallible. Man never ceaseth to require riches, and is troubled when evill befalleth him; if we give him good after his affliction, he saith, that he foresaw it, and hath no thought of the coming of the day of Judgment; if he be converted, thy Lord openeth to him the gate of Paradise. I will make the wicked to know their wickedness, and will most severely punish them; when we bestow wealth on man, he followeth his Idolatry and his sin, and when he is touched in affliction, he aboundeth in prayer: Say unto them, know ye not that the *Alcoran* proceedeth from God? nevertheless ye have renounced it, who is more impious then he that impugneth the known truth? I will cause them to see my miracles, even to the utmost parts of heaven and earth, and in their own persons, to the end they may know the truth of the *Alcoran*. Sufficeth it not them that thy Lord seeth all things? nevertheless, they are in doubt of the Resurrection, and of being assembled before him to be judged, certainly God is omniscient.

CHAP. XLII.

The Chapter of Counsell, containing fifty and three Verses, Written at Mecca.

IN the Name of God, gracious and merciful. God is prudent, wise, majestique; he understandeth all things, and is omnipotent; God hath sent thee the same inspirations that he sent to them that did precede thee; he is omnipotent and wise, whatsoever is in heaven and in earth appertaineth to him; he is omnipotent, and knoweth all things; the heavens open at his command, the Angels exalt his glory, and implore his pardon for them that are on earth; he is merciful, he beholdeth them that invoke Idols, and knoweth them all, but thou art not their Tutor. We have inspired into thee the *Alcoran* in the Arabique tongue, to preach to the Inhabitants of *Mecca*, and such as dwell about that City; we have sent thee to preach unto them the day of Judgment; there is no doubt that one part

part of men shall be saved, and the other shall be damned; had it pleased God, he had created them of one and the same Religion, he giveth his grace to whom he listeth, and Infidels shall be deprived of succour, because they have required the protection of Idols; but God is the true protector of the world: he reviveth the dead, and is omnipotent, he shall one day judge all the difficulties, and resolve all your doubts in your Religion, he is my Lord, I recommend my self to his divine Will; he created your wife of your selves, he created all beasts male and female, and caused you to multiply; there is not any thing like unto him, he keepeth the keyes of the treasures of heaven and earth, and taketh away, and giveth wealth as pleaseth him. The Law that I gave to *Noah*, *Abraham*, *Moses*, and *Jesus*, is that which I commanded thee to observe, *viz.* to believe in one God. The Infidels are angry when thou preacheſt to them the unity of God, he teacheth it whom he pleaseth, and guideth into the right way them that obey him; the wicked approve some points of his Law, and reject the rest, although they have knowledg of his Unity, and that through the envy that is risen among them; if thy Lord had not heretofore said that he would defer their punishment until the day of Judgment, he had already destroyed them; many of those, who after them shall have knowledg of the Scriptures shall doubt of his Law; but follow thou the way that is appointed thee, and follow not their appetites; Say unto them, I believe in the Book that God hath sent, I have received commandment to preach unto you, that God is your, and our Lord; ye shall answer for your actions, and we shall answer for ours; it is not necessary to dispute against us, God will one day assemble us in his presence to judge our differences, he is our refuge; such as dispute against the faith, after knowledg of the truth, are without reason; their arguments shall be vain with God, they shall be the object of his wrath, and shall suffer exceeding great pains. God hath sent the *Alcoran* with truth and ballance; he will not instruct thee when the day of Judgment shall be: Such as have no faith in him, ask when it shall come, and they that believe him, fear the coming thereof,

and

and know it to be infallible; such as doubt, are erroneous from the right way. God is merciful to his people, and enricheth whom he pleaseth, he is strong and omnipotent, he increaseth the graces of him that desireth the riches of heaven; he giveth the wealth of the earth to them that affect it, and depriveth them of the riches of heaven: Are there wicked ones among men that teach them a false Religion prohibited of God? God hath not revealed it to them; had he not deferred their punishment until the day of Judgment, he had already destroyed them; they shall in the end feel grievous torments, ye shall see them fear their own deportments, ye shall see them chastised after their demerits; and the believers that do good works, shall enjoy the delights of Paradise, where they shall finde whatsoever they shall desire; this is the great grace of God; this is that which he hath proclaimed to the faithful that believed, and have done good works; Say unto them, I require none other recompense for the pains that I take in preaching to you, then to love my kindred; he that shall do any good work, shall be rewarded, God is merciful, and good works are pleasing to him. Will they say that thou hast blasphemed against God? If it please God, he shall hinder thee to hear this discourse, or will imprint patience in thine heart; he abolisheth lies, and confirmeth the truth through his words; he knoweth whatsoever is in the hearts of men; he accepteth the conversion of his creatures, he pardoneth their sins, and knoweth all their actions; he heareth the prayers of the faithful, that do good works, and augmenteth his grace upon them; but Infidels shall undergo the rigours of eternal pains. Had God equally enriched all his creatures, they had been in confusion upon earth; he enricheth whom he pleaseth; he seeth and knoweth all; he sendeth rain when men despaire of his grace, he is the protector of believers, and praise is due to him eternally: the creation of the heavens, and of the earth, and of all that moveth between them, is a sign of thine omnipotency: If evill befall you, believe that ye have deserved it, nevertheless he pardoneth you many things; ye cannot escape his punishment on earth, and none is able to protect you against him. The vessel

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that runneth upon the water, big as a mountain, is a token of his omnipotency, to them that perſevere in his Law, and acknowledg his graces. He ſhall reprove the wicked for their ſins, and ſhall pardon many: They that diſpute againſt his Commandments, cannot eſcape their puniſhment; the riches that ye poſſeſs are the riches of the earth; the riches that God beſtoweth on them that truſt in him, are eternal: They that depart from mortall ſins, that repent to have committed them, that beg of God to be heard, and perſevere in their ſupplications; they that take councel, and conſult among them what they ought to do, that employ in good works part of the wealth that God hath given them, that implore his help in their afflictions; ſuch as do good, and ſuch as commit evil, ſhall be recompenſed, and puniſhed according to their works. God abhorreth Infidels; ye have no power over them that implore his aſſiſtance in their affliction, and repent; your power extendeth over them that do injuſtice to the people, and diſobey on earth the Commandments of his divine Majeſty, they ſhall ſuffer great torments. Such as perſevere in well-doing, and pardon their neighbour, do what God hath Commanded. He whom God ſhall miſlead, ſhall finde none to guide him. Thou ſhalt ſee that the Infidels ſhall ask if they may return into the world, when they ſhall behold the fire of hell; thou ſhalt ſee them flie with extream fear of eternal ignominy; they ſhall look awry upon hell, and the believers ſhall ſee that the wicked, that have loſt their ſouls, that have miſled their family, and all the impious, ſhall be eternally damned, none ſhall be able to ſave them; and he that God ſhall miſlead, ſhall not finde the right way. Say unto them, beg pardon of God before the day come, that ye ſhall finde no way to return into the world, nor excuſe for your ſins. If they diſobey thee, we have not ſent thee to be their Tutor; thou art ſent only to preach unto them. When we give to man any proſperity he rejoyceth, and when affliction befalleth him, he is ingrateful for the grace of his Lord, King of the heavens and earth. God giveth children, ſons and daughters to whom he pleaſeth, he knoweth all things, and is omnipotent; he ſpeaketh not to man but by inſpiration, and

parable,

parable, without being seen; he sendeth his Prophets and Apostles, into whom he inspireth what pleaseth him, he knoweth all things, and is omnipotent; Thus have we sent thee our spirit to teach thee our Commandments; thou knowest not before what was written in the *Alcoran*, neither the mysteries of faith, we have sent it to thee to be a light to the world; I will guide into the way of Salvation whom I please, I will guide him into the way of the Lord, to whom belongeth all that is in Heaven and Earth, and who disposeth of all things.

CHAP. XLIII.

The Chapter of Ornament, containing eighty and nine Verses, written at Mecca.

Exteri *intituled This Chapter, the Chapter of Gold.*

IN the name of God, gracious and mercifull: God is prudent and wise. I swear by the Book that teacheth to do well, that we have sent it in the *Arabique* tongue, peradventure ye shall understand the *Alcoran*; it is written in our originall Book, majestique and mysterious. Shall I conceal from you the Book of Salvation, if ye be wicked? How many Prophets and Apostles have we sent in past Ages, whom unbelievers have dispised? We destroyed the most powerfull among them, and all have incurred the pain of their predecessors. If thou ask of them who created Heaven and Earth, they will say, that it is the omnipotent „who knoweth all things. Who hath extendeth the Earth under you? Who established the wayes to guide you? It is God, he causeth the rain to descend from Heaven in your necessity; he maketh the dead, drie, and barren fields to revive; in like manner shall the dead come out of their Sepulchers. He it is that created whatsoever is in the world, of divers kinds and species, and created the Ships, and beast, to carry you. Remember the

the grace of your Lord, say, praised be he that created for us these things; we had not the power to create them. They all shall return before the Lord to be judged. The Infidels have divided God into many parts. Certainly he that saith that there are many Gods, is impious; hath he appointed you to say, that the Angels which he hath created are his daughters, seeing that he giveth you sonnes? When it is declared to some Infidels that a daughter is born to him, he is not satisfied, (he desireth to have a son) will they say that God adorneth himself, and taketh ornaments to beautifie him like their Idols? It is a manifest error they say, that the Angels that worship God, are the daughters of his divine Majesty; I will write what they say, and will require of them an accompt of their discourse at the day of Judgment. They have said, had it pleased God, we had not adored the Angels; They know not what they say, and ignorantly blaspheme; do they observe any Scripture that hath been taught them heretofore? On the contrary, they say that their fathers lived in like manner, and that they follow their steps; they have said as much to all the Prophets that were sent unto them When thou spakest to them to observe what is contained in the *Alcoran*, and to abandon the Idols which their fathers worshipped, they answered, that they believed neither in thee, nor in thy mission; but we avenged our selves upon them; Consider what is the end of blasphemers; Remember thou, that *Abraham* said to his father, and his people, I am innocent of the sinne that you commit, in adoring Idols, I worship him alone that created me, he shall guide me into the way of Salvation, and hath left his words to posterity; perhaps the Infidels shall be converted. I deferred heretofore the punishment of Idolaters, untill they had learned the truth and that a Prophet came to instruct them; When he preached unto them the truth, they said, that it is but witchcraft, and that they would give no faith to it. Had the *Alcoran* been sent to a man, * Master and Lord of two Cities, or Villages, they had esteemed and approved it. Would they dispose of the graces of God? He hath divided the riches of the

* *Olid bin Maguirbe*, and *Aroua bin Mesroud*, in whom the *Arabians* had confidence. See *Kitab el tenoir.*

the world among men; Some there be that are more eminent, and scorn each other, but the mercy of God is more advantageous then the riches of the Earth, which they accumulate: Although all the people be not of the same Religion, we cease not to bestow on the wicked houses adorned with seelings, enchased with silver, staires, doores, and beds of silver and gold; These things are the riches of the Earth, and Paradise is for them that are righteous. I will cause to fall headlong with the Devils, such as shall reject the Law of the mercifull; the Devils shall be their companions, they shall seduce them from the way of Salvation, and they shall not know it. When we shall come to judge the Universe, they shall say, would to God we had been as remote from you, as the West is from the East. Oh what company for you! This day your repentance and your hopes shall be vain; ye were Infidels for company, ye shall be companions in the fire of Hell. Wilt thou make the blinde to see, and the deaf to hear? Wilt thou guide them that wilfully erre? If they dye before being punished on Earth, I will be avenged on them in the other world. Shall I shew thee during thy life, the punishment that we have prepared for them? We can do it, but do thou only what hath been commanded thee, thou art in the way of salvation, instruct men therein; an accompt of thy mission shall be required of thee. I will require an accompt of their mission that we sent heretofore to instruct the people, we will demand of them, if we appointed them to worship any other God but us. We sent *Moses* to *Pharoah*, and his Ministers, he caused them to see our Miracles, and preached to them our Commandments; he told them that he was the Messenger of the God of the Universe, nevertheless they scoffed. I shewed them no greater Miracle then that of *Moses* his sister, and we chastised them, because of their incredulity. They said unto *Moses*, oh Magician! pray unto thy Lord, that he deliver us from these evils, and we will be converted; when they were delivered, they violated their promises; and *Pharoah* said to his people, am not I King of *Ægypt*, doth not the River *Nilus* flow under my obedience? Know ye

not that I am more powerfull then that poore wretch *Moſes*, that knowes not what he ſayes? Give him * Bracelets of Gold; we will ſee if the Angels, and thoſe that follow his Doctrine, will teſtifie the truth of his words. He terrified his Subjects, they obeyed him, for they were Infidels, but we were avenged on them when they provoked us; we drowned them, and made them ſerve for example to poſterity, like thoſe that preceded them in impiety. The people would not hearken to the Sonne of *Mary*, when he ſpake by parable; they ſaid, our Gods are more profitable to us then his lyes, and queſtions. On the contrary, they were refractory; he is our ſervant, we conferred on him our grace, and made him like to the other Prophets of the Children of Iſrael: Had it pleaſed me, I had created Angels on Earth in your place; the comming of Jeſus, the Son of *Mary* ſhall be a ſign of the certainty of the day of Judgment, doubt not concerning that day. He ſaid unto men, follow me, it is the right way, beware leſt the Devill ſeduce you, he is your open enemy. I come to teach you the Commandments of God, to reſolve the doubts, and judge the differences that are among you; Fear God, and obey him, he is your Lord and mine, worſhip him, it is the right way; The people doubted his Doctrine, but miſery ſhall be upon the wicked, they ſhall ſuffer great torments at the day of Judgment; will they expect that day for their converſion? it ſhall ſurprize them, and they know it not; that day ſhall they be enemies one of another, God ſhall ſay to the righteous, fear not, ye ſhall not this day reſent any affliction; The believers that have obeyed my Comandments, ſhall enter into Paradiſe, you and your wives ſhall there rejoyce, ye ſhall drink in cups of fine gold ye ſhall there finde whatſoever ye ſhall deſire, and all that can content the minde, and delight the eyes, and ye ſhall dwell eternally in ſupreme felicity; behold the Paradiſe that ye have gained by your good life! it is enriched with abundance of fruits, which ye ſhall eat with contentment; and the wicked ſhall remain eternally in the fire of Hell, they ſhall not be eaſed in their miſeries, and ſhall be dumb with diſpair; we do no injuſtice to them, they

* *Pharoah* cauſed bracelets of guilded Iron to be given, with Collers, to criminals, and made them to goe through the City. See *Gelaldin*. And *Kitab el tenoir*.

they draw mischief on themselves, through their disobedience; They shall demand of the Keeper of the fire, will thy Lord never deliver us from these paines? He shall answer them, ye shall abide there eternally; We have taught men the truth, but the greatest part of them would not believe it. The wicked have conspired against thee, and we conspired against them; think they that I know not their secrets, and whatsoever they utter? The Angels our Messengers keep accompt; Say unto them, if God have a Son, who shall we first adore? Praised be God, King of the Heavens and of the Earth; the matter is not as the Infidels deliver it: Leave them implunged in their impiety, let them laugh and rejoyce, untill the day of their punishment arrive: One God alone ought to be worshiped in Heaven and Earth, he is most wise and omniscient. Praised be he to whom appertaineth the Kingdome of the Heavens and Earth, and whatsoever is between them. He knoweth the hour and the day, that all the world shall be assembled before him to be judged. The Idols that the Infidels adore, shall not be able to intercede for them; the good intercede for them that have knowledg of the truth; If thou ask of men, who created them? they will say, it is God; How can they then depart from his Commandments? Lord, this people is incredulous; Depart thou far from their company, they shall in the end, too late, acknowledg their errors.

CHAP. XLIIII.

The Chapter of Smoke, containing fifty nine Verses, written at Mecca.

IN the name of God, gracious and mercifull. God is prudent and wise. I swear by the book that distinguisheth good from evill, that we sent it the night of blessing, to teach the people the torments of Hell; This book explaineth our Commandments, and all that we heretofore commanded the

Prophets; this is a speciall grace of thy Lord, he heareth and knoweth all things, he is Lord of Heaven and Earth, and of all that is between them, believe in his omnipotency. There is no God but he, he giveth life and death to whom he listeth, he is your Lord, the Lord of your fathers and predecessors; the wicked deride this discourse, but the day of Judgment attends them; that day the Heaven shall resemble smoak, that shall cover the world; that day shall the people say, behold here grievous torments; Lord deliver us from this misery, we will believe in thy Law: Their conversion shall be in vain, because when the Prophet preached to them, they scorned his words, and said, that he was a foolish Teacher; and when they were comforted on Earth, they returned to their impiety: Remember thou the day when they were vanquished, and taken by force, and that we were revenged on their impiety; We heretofore tryed the people of *Pharoah*; my beloved Prophet preached to them my Commandments, and said, Come follow me, oh ye servants of God! I am a faithfull Messenger of his divine Majesty, resist not his Law; I will teach you his Commandments, he shall defend me from your malice, he shall preserve me from being stoned; but if ye will not believe me, depart far from me. He prayed to his Lord, when he knew, that that people was unbelieving, and impious. God said unto him, goe forth by night out of the City with my servants; if the men of *Pharoah* pursue thee, enter into the Sea, through a path large and spacious, thine enemies that shall follow thee shall be drowned. How many Gardens, Fountains, and places of pleasure, wherein they took delight, did they forsake? They fell into the power of another with all their treasures, and none lamented them, either in Heaven or Earth, they expected not that punishment. We delivered the Children of Israel from *Pharoahs* tyranny, he was powerfull, and a great sinner. We elected them through our certain knowledg among all the world, and tryed them through our Miracles, and Commandments. The wicked say, we shall dye and not rise again; if the Resurrection be true, cause our fathers to revive, to evidence the truth

truth of thy words; Are they more powerfull then their predeceſſors, whom we deſtroyed, becauſe of their impiety? We have not created in vain the Heaven and the Earth, and whatſoever is between them; we created them for certain ſignes of our unity, the greateſt part of the world underſtand it not; the day of Judgment is the time appointed for their puniſhment, that day none ſhall be able to ſave his neighbour, or parent, or friend; nor ſhall any be ſaved, but thoſe to whom God ſhall give his mercy, he is omnipotent and merciſull. The fruit of the Tree of Hell, called *Zacon*, ſhall ſerve for food to the wicked, it ſhall boyle in their bellies like pitch, or water. They ſhall cry, take the wicked, drag them into the fire of Hell, poure upon their heads all manner of torments. It ſhall be ſaid unto them, taſte the paines of Hell; ye believed [your ſelves] to be the omnipotent and precious on Earth, behold the puniſhment, of which ye doubted! The righteous ſhall be in delicious places, in Gardens adorned with Fountains; they ſhall be clothed with purple, they ſhall behold each other face to face; we will aſſemble them with women, pure and clean, who ſhall have moſt beautifull eyes, they ſhall have fruits, ſavorie and delicious, of all ſeaſons; they ſhall never dye, and ſhall be delivered from the torments of Hell, through the ſpeciall grace of thy Lord, behold ſupreme felicity! Certainly, we have ſent the *Alcoran* in thy tongue, peradventure the *Arabians* will learn it; they covet thy ruine, but perſevere thou, and expect the time of the puniſhment of their crimes.

CHAP. XLV.

The Chapter of Genuflexion, or Knee-bowing, containing fifty nine Verses, written at Mecca.

IN the Name of God, gracious and merciful. God is most prudent and wise. This Book is sent by the Omnipotent and wise. The Heavens and the Earth are most certain signes of his Unity, to such as believe in his Law; your Creation, and the Creation of all Creatures, are marks of his greatness to them that have his fear before their eyes; the difference of the night, and the day; the rain that he sendeth from Heaven, to cause fruits to spring out of the Earth, and to revive it after its death; and the diversity of winds, are signes of his Omnipotency to them that have knowledg to comprehend it. I relate to thee the wonders of God with truth; in what will Infidels believe, if they believe not in the word of his divine Majesty? Misery is upon them that hear the Commandments of God, and become proud, as if they had not heard them. Preach unto such men, that they shall suffer the rigors of infinite pains. They deride the Faith when they are spoken to: Certainly, they shall be punished in the fire of Hell, their riches shall not be able to save them, neither the Idols which they adore; they shall be eternally damned. This Book guideth men into the way of salvation; they that shall not believe in the Law of God, shall feel the effects of his fury. He created the Seas that bear the Ships for the advantage of your commerce, peradventure ye will acknowledg this grace: He hath created for you, all that is in Heaven and on Earth; it is a sign of his goodness to such as consider it. Speak unto them that believe in the Law of Salvation, that they pardon those that have not the fear of God before their eyes. God shall chastise them after their demerits. VVhosoever shall do good, shall finde good; and ye shall be assembled before his divine Majesty, to be judged. Certainly we instructed the children of *Israel* in the Scripture, and our Commandments; we taught them knowledg,

knowledg, and gave them the grace of Propheſie; we enriched them with all ſorts of riches,& preferred them to all the world. We taught them our Law, none deſputed againſt our Commandments, but ſuch as had knowledg, and that through the envie that aroſe among them; but thy Lord ſhall judge their differences at the day of Judgment. We have ſent thee our Law, obſerve it, and follow not the appetites of the ignorant, they ſhall not be able to deliver thee from eternall pains. The Infidels obey each other, and the true-believers obey God. This book is the light of the world, it guideth into the way of ſalvation, and the mercy of God, them that believe in his divine Majeſty. Do the wicked imagine they ſhall be entreated like the godly in their life anddeath,and that they ſhall not be judged? God hath created heaven and earth for a mark of his power, he ſhall judge every one according to their works, and ſhall do injuſtice to none: Conſider how they worſhip what cometh into their fancy,God hath ſeduced them from his certain knowledg, he hath rendred them deaf, hath hardned their heart, and blinded them; who ſhall guide, if God ſeduce them? Do they not conſider it? They ſay, our Reſurrection ſhall be like the life of this world, ſome die, others are born; length of years cauſe us to die, they know not what they ſay, and ſpeak but by opinion. When they are preached unto, they have no other diſcourſe to utter, but make our fathers to revive, if what ye ſay be true. Say unto them, God cauſeth you to live and die, and ſhall aſſemble you at the day of Judgment; there is no doubt in this, but the greateſt part of the people know it not. God is the King of the heavens and earth, and of the day of Judgment;that day ſhal he aſſemble the Infidels;thou ſhalt ſee all Sects, and all Religions aſſembled before him upon their knees,every Sect ſhall ſee their ſins written in a particular book, and ſhall be all chaſtiſed after their demerits. It ſhall be ſaid unto them,behold the book that ſpeaketh againſt you, we have exactly written what you have done; God ſhall give his mercy to the righteous, that is, ſupream felicity. It ſhall be ſaid to the wicked, have not the Commandments of God been preached to you? Ye became proud and were incredulous;

credulous; when it was told you that the promises of God, and the day of Judgment were indubitable; ye said that it was but an opinion, and that ye believe it not; in the end ye shall acknowledg your offence, and shall suffer the pains that ye despised; God shall say unto them at the day of Judgment, I have this day forgotten you, as ye forgot the coming of this day, the fire of hell shall be your habitation, none shall deliver you, because ye derided my Law, and waxed proud with the riches of the earth. They shall never get out of this fire, neither be able to repent. Praise be to God, Lord of the heavens and earth glory is due to him in all places, he is omnipotent and wise.

CHAP. XLVI.

The Chapter of Hecaf, *containing thirty five Verses, written at* Mecca.

Hecaf *is a Valley in the Country of* Liemen, *upon the frontiers of* Arabia. *See* Gelaldin, *and the Book intituled,* Kitab el Tenoir.

IN the name of God, gracious and merciful: *God is* most prudent and wise. This Book was sent by the Omnipotent and wise. We created the heavens and the earth, and all that is between them, for a sign of our Omnipotency and Unity and appointed to every thing a prefixed and limited time. If the Infidels depart from that which hath been preached to them, Say unto them, have ye considered the Idols that ye adore? shew me what they have created on earth, are they Gods companions in the creation of the heavens? bring me a Book sent from heaven before the *Alcoran*, that containeth like it, what remained of the doctrine of our Predecessors, we shall see if ye be true: who is more seduced then he that worshippeth things that can neither hear his prayers, nor protect him at the day of Judgment? That day shall the Infidels be enemies to each

each other, and the Idols shall not acknowledg them that have worshipped them. When they heard the *Alcoran* read, they affirmed it to contain the truth; and when they were commanded to observe it, they said, that it is but magick. Will they say that thou hast invented it? Say unto them, if I have invented it, ye cannot deliver me from the punishment of God, he knoweth all that is in this book, it is sufficient that he is witness between you and me, he is gracious and merciful: Say unto them, I am not the first Prophet, nor the first Apostle that God hath sent, I know not what God shall determine of you and me, I do but what he hath inspired into me, and am sent to preach the torments of hell; have ye considered in what condition ye shall be, if the *Alcoran* be sent from God? Ye have renounced it, but one of the children of *Israel* is witness that it is sent from God, and hath believed in his divine Majestie, nevertheless ye are become proud: God guideth not the proud. The Infidels say to the believers, if the *Alcoran* were any good thing, you should not exceed us in observing it, it guideth not into the way of salvation, it is but an old Fable; The book of *Moses* that came before it teacheth the right way, and the Will of God: Say unto them, the *Alcoran* confirmeth the Scriptures sent heretofore to them that preceded us, it is in the Arabique tongue; he preacheth the pains of hell to unbelievers, and declareth the joyes of Paradise to the righteous. Such as shall believe that God is their Lord, and shall obey him, ought to fear nothing, they shall suffer none affliction at the day of Judgment, they shall enjoy Paradise for the reward of their good works. We have recommended to man, to honor father and mother, and to do good to them; his mother beareth him with pain, she bringeth forth with dolour, she giveth him suck, and weaneth him at the end of thirty moneths; she hath care [of him] until he be in a condition to govern himself, and hath attained to age of discretion. Then he saith, Lord, inspire me to be grateful for the grace that thou hast given to my father and mother; if I do well thou wilt accept it, take care of my posterity, I trust in thee, and desire to obey thy Commandments: Their prayer shall be heard, their sins

shall

shall be pardoned, and they shall enjoy the joyes of Paradise, prepared for the righteous. He that shall speak to his father and mother in civility, and shall say unto them in derision, will ye bring me yet once more into the world after my death? will ye revive me from my grave? many are dead heretofore, that are not returned: he shall be punished of God, his father and mother shall require help of his divine Majesty, and shall say unto him, my son, misery is with thee, believe in God, and in the Resurrection, the Word of God is infallible; if he reply that it is an old Fable, he shall feel the punishment of God, the word of his divine Majestie shall be accomplished against him, as it hath been accomplished against them that did precede him in impiety, as well devils as men, they shall be damned; they shall be in sundry degrees of pains, he shall chastise them after their demerits, and no injustice shall be done to them. It shall be said to the wicked that would depart out of hell fire, ye expelled your felicity, when ye lived in the world; your punishment was deferred until this present, ye shall this day be punished in this fire, because of your pride and crimes. Remember thou the brother of *Aad*, who preached the torments of hell in the valley of *Hecaf*, his words was heard in his time, and are come to posterity, *viz.* worship but one God alone; if you do otherwise, I apprehend for you the day of Judgment: they answered him, art thou come to hinder us to adore our gods? let us see the torments that thou preacheſt to us, if thou art true: he said, God knoweth in what time he will chastise you; I preach to you what hath been appointed me to preach, but I see that ye are obstinate. When they beheld a black cloud appear, which approached the place of their habitation, they said, behold a cloud that shall give us rain; on the contrary, it is the punishment that ye have demanded, it is full of an impetuous winde that shall destroy you through the Commandment of God; in the morning their houses were found empty of inhabitants: Thus God chastiseth the wicked; ye dwell in the places which they inhabited; they had hearts, eyes, and ears, but their hearts, eyes, and ears were to them unprofitable; the evill which they despised befell them, when they neglected

to

to observe the Commandments of God. We have destroyed whatsoever is round about *Mecca*, and have made the effects of our omnipotency to appear; peradventure the inhabitants thereof will be converted. The Idols that they worshipped, and those to whom they sacrificed, did not save them; on the contrary, they forsook them, because of their blasphemies. Remember thou, that we sent to thee devils, that desired to hear a Lecture of the *Alcoran*; when they heard thee, they said, Heark, he begins; and when thou madest an end, they returned with exceeding great fear, and said to their companions, we have heard a Lecture of a Book sent from heaven after the book of *Moses*, it confirmeth the ancient Scriptures, teacheth the truth, and guideth the people into the way of salvation. O people! hear him that calleth you to the Law of God, and to the observance of his Commandments; believe him, God shall pardon your sins, and deliver you from the pains of hell: such as shall not hearken to him, shall not escape the punishment of their crimes, and shall be deprived of protection at the day of Judgment; such men are seduced from the way of salvation. Consider they not that God, who created heaven and earth, did not labour in creating them? that he is able to give life and death, and is omnipotent? Be thou mindful of the day that the Infidels shall desire to get out of the fire of hell; it shall be said unto them, are not the pains that were preached to you true? they shall say, yes Lord; it shall be said to them, taste then the torments which ye have merited through your impiety. Persevere thou, as the Prophets thy predecessors persevered. Be not impatient, till thou see the punishment of of Infidels; they shall see it when they shall rise again, and shall believe that they have been but an hour in their sepulchres: This is that which God hath commanded to preach, he shall destroy those only that disobey his Commandments.

CHAP.

CHAP. XLVII.

The Chapter of the Combat, containing foureſcore and eight Verſes, written at Mecca.

IN the name of God, gracious and mercifull. Good works are vain and unprofitable to the wicked, and to them that hinder their neighbour to follow the Law of God; he pardoneth their ſinnes, who believe in what *Mahomet* hath preached; it is the very truth that proceedeth from his divine Majeſty, but the Infidels have followed vanity, and the believers have embraced the truth ſent from their Lord; Thus God ſpeaketh to the people in parables. When ye ſhall meet the Infidels in time of warre, cut their necks, purſue them untill ye take them priſoners, then binde them; after this, ye ſhall either give them liberty, or put them to ranſome, untill their party ſhall lay down armes. If God pleaſed, he could give you victory without fighting, but his will is to prove you; he guideth into Paradiſe, them that are ſlain for the defence of his Law, and giveth them his grace. Oh ye that believe in God! If ye protect the Law of God, God will protect you, he will confirm your ſteps, and deſtroy the Infidels, becauſe they have contemned his Commandments, & their good works ſhall be to them unprofitable; conſider they not what hath been the end of the impious that were before them, and that God hath deſtroyed them? He ſhal deſtroy them in like manner, becauſe he protecteth the Believers, and Infidels are deprived of his protection; he maketh the righteous to enter into Paradiſe, into Gardens, wherein flow many rivers. The puniſhment of the wicked is ſometimes deferred in this world, they live like beaſts, but the fire of Hell is prepared for their puniſhment.

Mecca. How many Cities, ſtronger, and more opulent then that which they cauſed thee to abandon, have we deſtroyed? They found no protection. Are ſuch as embrace the Law of God like to them that follow their own appetites? God hath promiſed Paradiſe to them that have his fear before their eyes;

there

there be in Paradise rivers of water, that receiveth no alteration; there be rivers of milk that never corrupteth, rivers of wine, savory and delicious to the taste; rivers of honey, pure and clean; fruits of all sorts, and the grace of God for them that shall obey his Commandments; the wicked shall remain eternally in the fire of Hell, where they shall drink a boyling liquor, that shall burn their entrails. There be persons among the Infidels, that hear what thou dost preach; when they are gone from thee, their Doctors demand of them what thou hast said concerning the day of Judgment? God hath hardned the hearts of such men, and they shall never follow but their own passions. God encreaseth the graces of them that obey his Commandments, and fortifieth them in their perseverance; Shall the Infidels tarry untill the day of Judgment surprizeth them? The signes of that day hath already appeared, that day shall repentance be in vain; There is no God but God, implore from him pardon of thy sinne; and for these men and women, that believe in his Law, he knoweth what they do day and night; If the Chapter of the place where Justice is rendred, had not been sent, and had not made mention of Combats, thou hadst not seen them that doubt of the Law, look upon thee with eyes troubled, because of their fears of dying. Teach them obedience, and speak to them with civility. Had they believed, and obeyed, when they were appointed to fight, they had performed a good work. Have ye disobeyed? Have ye abandoned the Law of God, to defile the Earth? and to deprive your selves of his mercy? God rendreth them whom he curseth, and who comprehend not the truth of the *Alcoran*, deaf and blind. Have they a firm heart? Such as have returned to their impiety, after having known the right way, were tempted of the Devill, and particularly, when they told the Infidels that thy would obey them in any thing, God knoweth all their secrets; what will become of them when the Angels shall cause them to dye? they shall beat them before and behind, because they have incurred the wrath of God, and despised his Commandments; their good works shall be unprofitable;

fitable; think they that God will never make manifeſt their malice? If thou wilt, I will make it appear, thou ſhalt know them by their countenance, thou ſhalt diſcover them by their voyce, and ſpeech. Say unto them, God knoweth all your actions; he ſhall prove you, to diſcover the believers, and the unbelievers. The wicked, who hinder the people to follow the way of Salvation, that contradict the Prophet, after they have had knowledg of the Law of God, hurt not his divine Majeſty, their actions are vain and unprofitable. Oh ye that believe! obey God, and his Prophet, and render not your good works ineffectuall through diſobedience; he pardoneth not the wicked, who ſeduce the people from the way of Salvation, and dye in their impiety; Be not faint-hearted and ſlothfull, ye ſhall be victorious, God is with you. He will not deprive you of reward; the life of this world is but fooliſh paſtime and deluſion; if ye believe in God, and have his fear before your eyes, he will recompenſe you for your good works, he requireth not an accompt of your riches; if he do require[it] of you, it is to hinder you to be avaricious, and to baniſh uſury from among them that believe in his Law: Oh people! ye are commanded to make ſome expence for the love of God; He that ſhall be a niggard, and avaricious in this occurrence, ſhall be avaricious, and a niggard to himſelf. God is rich, and ye are poor; if ye deſpiſe his Law, he will create in your place other perſons, that ſhall not do like you.

CHAP.

CHAP. XLVIII.

The Chapter of Conqueſt, containing twenty nine Verſes, written at Mecca.

This is the Chapter, Of the taking of the City of Mecca.

IN the name of God, gracious and mercifull. We have given thee a manifeſt victory. God pardoneth the ſinne that thou didſt commit, when thou wert too prompt, and when thou wert too tardy, [to fight for his Law;] he ſhall accompliſh his grace upon thee, he ſhall guide thee into the right way, and ſhall powerfully protect thee; he hath delivered the hearts of the believers from fear, to augment their faith; he diſpoſeth the forces of the Heavens and Earth, he knoweth all, and is moſt prudent. He ſhall make them that ſhall obey his Commandments, to dwell in Gardens, wherein flow many rivers, and ſhall remit to them their offences, this is ſupreme felicity; The Infidels, the wicked, the diſobedient, and unjuſt, that have evill thoughts of God, ſhall be accurſed of his divine Majeſty, miſery ſhall alwayes purſue them, and his wrath be eternally upon them; he hath prepared for them the pains of Hell. God diſpoſeth the powers of the Heavens and Earth; he is omnipotent and wiſe. We have ſent thee to be witneſs of the deportments of thoſe of thy Nation, to proclaim to them the joyes of Paradiſe, and to preach to them the pains of hell, to the end they may believe in God, and in his Prophet, that they may praiſe him, honour him, and exalt his glory evening and morning: Such as ſhall obey thee, obey God; the hand of God is ſtronger then the hand of men; he that ſhall ſin, ſhall offend againſt his own ſoul; and he that performed what he hath promiſed to God, ſhall have an exceeding great reward. Such of the *Arabians* as have no inclination to follow thee, ſay, thou imployeſt our wealth and perſons to go with thee, implore therefore pardon of God for us; but they ſpeak not with

with the mouth, what they have in the heart; Say unto them, who but God is able to do ought for you? if it be his will to bring good or evill upon you, he is omnipotent, and knoweth all that you do. Ye believed that the Prophet and True-believers ſhould be ſlain when they fought for the Law of God; ye believed that they ſhould never return to their houſes. This opinion rejoyced your heart, but you were deceived, and were your ſelves deſtroyed with them that believed not in God, nor his Prophets; God hath prepared the fire of hell for Infidels; the kingdom of the heavens and earth appertaineth to him, he puniſheth and chaſtiſeth whom he liſteth, he is gracious and merciful. When ye ſhall go to the ſpoil, ſuch as refuſed before to follow you to the fight, wil ſay, permit us to go with you; they would pervert the Word of God. Say unto them, ye ſhall not follow us in this occaſion, God hath not heretofore ordained it; they will reply, certainly ye are envious againſt us; on the contrary, they underſtand not the Law of God, except very few among them. Say to the *Arabians*, that refuſed to follow thee, ye ſhall be called to fight againſt miſerable men, yee ſhall fight them, nevertheleſs they ſhall ſtill be obedient to God; if yee obey and fight for the Faith, he will largely reward you; if ye deſert his ſervice, as heretofore ye have done, he ſhall ſeverely chaſtiſe you. The blinde, the lame, and the ſick, are not obliged to go to the war. He that ſhall obey God and his Prophet, ſhall dwell eternally in gardens, wherein flow many rivers; and he that ſhall diſobey Gods Commandments, ſhall be puniſhed for his diſobedience. God accepted their action that repaired to thee under the tree, he knew what they had in their hearts, their confirmed he ſteps, and gave them victory, he is omnipotent and wiſe. God had promiſed you great ſpoil, he gave it you, and delivered you from the hands of the people; this ſhall ſerve for a ſign of his omnipotency to the true-believers, he will conduct you into the right way; none but you could have atchieved that conqueſt, he well knew that that was for none other, he is omnipotent: if the wicked fight you, they ſhall fly, they ſhall turn the back, and finde none to protect

protect them. Observe the Law of God against them, do as was heretofore commanded you; the Law of God admits no alteration; God hath delivered you from their hands, and delivered them into yours in the midst of *Mecca*, having given you victory over them; he beholdeth all their actions, they have despised the Commandments of his divine Majesty, and hindred you heretofore to go to the Temple of *Mecca*; they are at present prisoners; without the assistance of the true-believers that were within the city with you, ye had not known them, ye had trampled them under foot without distinction, and had offended God without knowledg of your sin. God bestoweth his mercy on whom he pleaseth; had ye been separated from the unbelievers, we had severely punished them. When they were succoured of the ignorant, and had some advantage, God put his Prophet, and all the believers in a place of safety, they had recourse to the word of force and vertue, wherein they did better then the Infidels, God knoweth all. Assuredly the dream of the Prophet of God was true, when he dreamed that ye were in the Temple of *Mecca* without fear, your hair shaven, and beards trimed; fear nothing, God knoweth what you know not; in lieu of this dream, he hath given you a great victory; he it is that hath sent you his Prophet, to teach you his Law, more salutary then all other Laws of the world. It is sufficient, that God is witness that *Mahomet* is his Prophet, and Apostle; it sufficeth that the true believers, who are with him, beare testimony. God encreaseth his mercy towards those Infidels that convert; thou shalt see them worship God, humble themselves before his divine Majesty, and implore his grace; thou shalt know them by their aspect, they shall have in their countenance the marks of their zeal; it is so written in the old Testament and the Gospel; they are like a plant that produceth its leaves, that grows strong by little and little, and becometh big, afterwards it taketh strength upon its roots, becometh a great tree, and the wood thereof serveth to make war against Infidels. God hath promised his mercy, and an exceeding great reward to the Infidels that shall be converted, that shall believe in his Law, and do good works.

CHAP. XLIX.

The Chapter of Incloſures, containing eighteen Verſes, written at Medina.

Exteri *entituleth this Chapter, The Chapter of Walls.*

IN the name of God, gracious and merciful. O ye that believe! perfer not what ye have done, to what God and his Prophet hath performed, and fear God, he heareth whatſoever ye ſay, and ſeeth all that you do. O ye that believe! when ye ſhall ſpeak to the Prophet, ſpeak not louder then he; cry not, as when ye talk among your ſelves, leaſt ye render your good works vain and unprofitable, and know it not; God hath tried the vertue of them that ſpeak low in the preſence of the Prophet, he ſhall pardon their ſins, and give them an exceeding great reward. They that call thee behinde the Incloſures, know not what they do; had they attended until thou hadſt been towards them, they had done very well, God is gracious and merciful. O ye that believe! if any Infidel deſireth to preach to you, diſtinguiſh the truth from a lye; if ye give credit to the ignorant, ye ſhall repent you. Know that the Apoſtle of God is among you; ye ſhall offend God, if ye obey unbelievers in many things; God willeth that ye embrace his Law, it ſhall rejoyce your hearts, and make ye to abhor diſobedience and impiety: ſuch as abhor it, are ſtedfaſt in their faith, through his ſpeciall grace, he knoweth them, and is moſt wiſe. If two Nations, or two Provinces, of ſuch as believe in God are at odds, reconcile them; if the one do injury to the other, fight againſt him that is unjuſt, until he repaire what God hath ordained; if he make reparation, reconcile them with equity; be juſt, God loveth them that do juſtice to his people: all thoſe that believe in his Law, are brethren; make peace among your brethren, and fear God, he ſhall give you his mercy. O ye that believe! ſcorn not your neighbour, peradventure that he ſhall one day be of better value then you.

you. O ye women! scorn not others, perhaps they shall one day be more worth then you. Utter no reproaches, and give no name to your neighbour that may displease him; call him by his name, otherwise ye will disobey God: such as repent not, are exceedingly too blame. O ye that believe in God! take heed of evil thoughts, these are oftentimes in the number of sins; do no displeasure to your neighbour, and speak to each other nothing that may displease: who among you would eat the flesh of his dead brother? ye shall abhor it; fear therefore God, who is gracious and merciful to such as have his fear before their eyes. O people! we created you male and female; we have caused to issue out of your loyns people and Nations; ye know each other, but your greatest honour is, to fear God, he knoweth you, and understandeth all your secrets. Some among the *Arabians* have said, we believe; Say unto them, say not we believe, but say, we are obedient, otherwise faith shall not enter into your hearts; if ye obey God and his Prophet, ye shall be recompenced for your good works, God is gracious and merciful to them that obey his Commandments. Such as are beloved of God, believe in his Unity, and in his Prophet, they doubt not of his Law, and imploy their persons and wealth for the propagation of the faith. Say unto them, know ye not that your Law proceedeth from God? he knoweth whatsoever is in the heavens and earth, he knoweth all. They think to do thee a pleasure in saving them, Say unto them, believe not that ye pleasure me, for it is God that guideth you into the way of salvation; ye ought so to believe it; God knoweth all that is in the heavens and earth, and beholdeth whatsoever ye do.

CHAP. L.

The Chapter of the Thing Judged, containing fourty five Verses, written at Mecca.

Mahomet *hath intituled this Chapter with the letter* Kaf *of the Arabique Alphabet, which signifieth in this place,* Kda el'mer, *that is to say, the thing judged;* See Gelaldin, *and* Bedaoi, *who have intituled this the Chapter of Judgment, or the thing judged. Many Mahometans say likewise, that* Kaf *is a mountain that environeth the world, and that* Mahomet *swore by that mountain.*

IN the name of God, gracious and mercifull. I swear by the *Alcoran*, worthy of praise, that the inhabitants of *Mecca* wonder that a man of their Nation teacheth them the torments of hell; they say, that he speaketh strange things. What, say they, shall we die? shall we be earth, and return into the world? Behold a very strong return! We know assuredly what the earth will do with us, we have a book, wherein all is written; they impugne the known truth, and are in a great confusion: See they not heaven above them, how we have built it? how we have adorned it? and how there is no defect? We have extended the earth, raised the mountains, and caused all sorts of fruits to spring forth, for a sign of our omnipotencie. We have sent the blessed rain from heaven, made gardens to produce grain, pleasing to the Reapers, and Date trees, exceeding each other in height, to enrich our creatures. We have given life to the dead, drie, and barren earth; so shall the dead come out of their sepulchres. The people of *Noahs* time, those that inhabited neer the Well, *Temod, Pharoah*, the fellow-citizens of *Lot*; they that dwelt in the Forrest, and people of *King Teba*, did heretofore traduce our Prophets, and felt the punishment denounced against Infidels. Was it a trouble to us to create men at first? nevertheless they are in doubt if they shall rise again. We created man without difficulty,

Teba was a King of *Licmen*. See *Bedaoi*.

difficulty, we know the motions of his soul, and penetrate into his heart, as the bloud into the veins of his body. O man! think upon the day that thou shalt see thy good and evil Angel near thee, at the right hand, and on thy left, they have observed and written all that thou hast done represent to thy self death before thine eyes, it is inevitable: Think on the Angel that shall sound the Trumpet at the day of the Resurrection; that day shall the wicked behold what was promised them, and all men shall come before God to be judged. Their guardian Angels shall conduct them, and be the witnesses of their deportments: It shall he said to the Infidels, behold the day of which ye would have no thoughts; we have now opened your eyes, ye shall see this day more hard then iron; their guardian Angels shall say unto them, behold here before your eyes all that ye have done; cast into hell those obstinate Infidels that have hindred their neighbour to do good, that have offended in doubting of Gods Law, and have affirmed there was another god with God; cast them into the most grievous torments. Then shall the devil say to them, Lord, I did not seduce them, they seduced themselves; God shall say, dispute not before me, what was heretofore promised you is infallible, my Word admitteth no alteration, and I will do injustice to none. God shall ask at the day of Judgment, if hell be full? it shall answer, is there any more? Paradise is prepared for the righteous, who shall have the fear of God before their eyes, it is promised to them that shall be converted, that shall obey the Commandments of his divine Majestie, and persevere in their obedience. It shall be said to them, enter ye into Paradise, exempt from all evil; behold the eternal day, ye shall have all that ye shall desire, and more. How rich and powerfull Cities have we in times past destroyed? their inhabitants sought in their Countries places of retreat, and escaped not the punishment of their crimes; this ought to serve for example to them that comprehend it, to them that hear it, and to such that saw it. Certainly we created in six dayes, without difficulty, the heaven and earth, and all that is between them. Persevere, be not impatient for the words of unbelievers,

exalt the glory of thy Lord before the Sun go down, and before it rise; pray to thy Lord at the entrance of the night, the last of all shall be worship. Hearken when the Angel shall call thee to generall Judgment; that day shall all the world hear the Trumpet; the people shall come out of their sepulchres, and earth shall open before the eyes of men. I give life and death, and all the world shall be assembled before me to be judged. This assemble is easie for me to accomplish; I know what the wicked say, thou shalt not cause them by force to embrace my Law: teach it those that fear the torments prepared for Infidels.

CHAP. LI.

Gelaldin and *Falkredin* intitle this the Chapter of things that disperse.

The Chapter of Things dispersed, containing sixty Verses, written at Mecca.

IN the Name of God, gracious and merciful. I swear by the winds that disperse the dust, by the clouds charged with rain, by the ship that runneth upon the waters, and by them that divide the wealth of the earth; that what hath been promised to you is true, and that the day of Judgment *is* infallible. I swear by heaven, and the stars thereof, that ye are in an exceeding great error; God expelleth lyars far from him, he curseth them that blaspheme, and such as believe not in the Resurrection: They ask, when shall be the day of Judgment? That day shall they be punished in the fire of hell. It shall be said unto them, taste the torments that ye have with impatience demanded. They who had the fear of God before their eyes, shall be in gardens, adorned with fountains, they shall enjoy the pleasures prepared for them by God, because they are righteous; they sleep very little by night, implore pardon of God at the dawning of the day, and give alms to the poor that beg, and the poor that are bashful. God manifesteth on the earth, and in your persons the signs of his omnipotency; consider ye not that what is promised to you is written in heaven?

God

God is Lord of heaven and earth, he is truth it self, will ye not confess him? did the Angels conveigh to thee the books of *Abraham*? When they entred into his house, they saluted him; he likewise saluted them, made signs to his servants to bring a fat calfe roasted, which he presented to them; he said unto them, wherefore do ye not eat? and was afraid in his minde, of their coming: They said, fear not, we are the Messengers of God; they declared to him that he should have a son, that should be a great personage. Then his wife drew near, crying with a loud voyce, and smiting her face, said, one that is barren beareth no childe; they said, the thing shall come to pass as we have spoken, thy Lord ordaineth what pleaseth him, and knoweth all. *Abraham* said unto them, O ye Messengers of God! what is your design? they replied, we are sent from God to destroy the Cities inhabited by the wicked, and cast upon them stones of fire, whereon are inscribed the names of them that they shall strike: we will cause all the righteous to depart from among them; if we finde there but one family of righteous, we will there leave an example to posterity for them that fear the torments of hell. *Moses* is a sign of our omnipotency; we sent him to *Pharoah* with reasons clear and intelligible, he despised my Commandments, and said, that *Moses* was a Magician, and possessed of the devil, but we surprised him, and drowned his people, to his great displeasure; *Aad* is an example of our omnipotency: we sent an impetuous winde against those wicked people that destroyed them. *Temod* is an example of our omnipotency, with his Nation; they waxed proud, and resisted the Commandments of their Lord; when it was said to them, that the punishment of the wicked was deferred to another time, but thunder surprised them, they saw it, they had not the power to stand on their feet, and were deprived of protection. The people of *Noahs* time are an example of our omnipotency, we destroyed them, because they were impious: we built heaven with strength and vertue; I am he that giveth power and strength; we extended the earth, and created of every thing, male and female; perhaps ye will consider it. Say unto them, turn ye to God; I am sent from him

to preach to you the pains of hell: believe not that God hath another God with him; the wicked said heretofore, that the Prophets and Apostles whom he sent, were Magicians, and possessed of the devil: have they recommended to their posterity to do the like? Certainly they are in a great error. Separate thy self far from their company, and be not troubled at what they say; preach the *Alcoran*, it is profitable to the righteous; I did not create the devils and men but to worship me. Say unto them, I require nothing of unbelievers for instructing them; I require not that they nourish me, God enricheth whom he pleaseth, he is omnipotent; the wicked shall be chastised as heretofore have been their predecessors, in their malice, their time shall come, and misery shall befall them at the day of Judgment.

CHAP. LII.

The Chapter of the Mountain, containing thirty nine Verses, written at Mecca.

IN the name of God, gracious and mercifull. I swear by the Mountain, upon which God spake to *Moses*, by what is contained in the book written in parchment, by the first Temple of *Mecca*, by the arches of the heavens, and by the sea full of water, that God is one sole God, and the punishment promised to unbelievers is infallible, they shall not be able to escape it in the day when the heaven shal tremble, and the mountains shall walk; that day shall be unhappy to the incredulous, they shall be Precipitated in the fire of hell; it shall be said to them, behold the flames that ye despised; is this Magick? See ye it not? enter, have patience, or ye will despaire; ye shall be chastised after your demerits. They that shall have the fear of God before their eyes, shall be in delicious gardens, which God hath prepared for them, and shall be delivered from the pains of hell; It shall be said unto them, drink and eate at your pleasure, for recompense of your good works;

works; they shall repose upon beds well ordered, we will marry them to wives that shall have fair eyes, they shall be attended of their family, and be largely rewarded for their good works; every good action shall be to them a degree of happiness; We will give them such fruits and Vines as they shall desire; they shall present to each other the cup to drink, they shall not speak an evill word, and shall not sin; they shall have pages about them for their service, beautifull as polished pearls, they shall discourse among them, concerning what they did before on Earth, and say, We were in the world, we and our families, with a great apprehension of the pains of hell, but God hath gratified us, he hath delivered us from eternall flames. They shal say morever, we worshipped in the world but one God, most just, and most mercifull. Remember thou to preach the *Alcoran*; thou art not ingratefull for the grace of God, thou art not possessed of the Devill; will they say that thou art a Poet, a Rimer? that nothing must be expected from thee but fables of past Ages? Say unto them, ye expect the time of my destruction, but I with you, expect the time of your [ruine.] Do their superiors command them to speak in this manner? Will they be obstinate in their errors? Will they say, that *Mahomet* hath invented the *Alcoran*? Certainly they are incredulous, let them bring any discourse like to this book, in Doctrine and Eloquence, if what they affirm be true. Were they created of any thing? have they created any thing? have they created themselves? have they created the Heavens and the Earth? Certainly they are incredulous: Have they in their power the treasures of thy Lord? are they Gyants? Have they a ladder, that may raise them to hear what is spoken in Heaven? Let them produce some reason of their opinion; Believe ye that God hath daughters, and that ye have sonnes? Will ye require of him a Salary for obeying his Law? Is he your debtor? The wicked are lyars; do they know what shall be? do they write it? Desire they to conspire against thee? The wicked often conspire against the righteous, that worship but one God: Praised be God, he hath no companion; If the Infidels

should

should see a piece of the Heaven to fall, they would say, it is a cloud driven by the windes; leave them in their obstinacy, untill they come to the day of their death, that day shall their conspiracy be vain, and they deprived of protection: They likewise shall be punished before their death, but the greatest part know it not. Have patience, and expect the Judgment of God, thou shalt soon see it; I will protect thee, and thou shalt not want help; Praise thy Lord, exalt his glory when thou shalt rise, praise him in the night, and before the Stars disappear.

CHAP. LIII.

The Chapter of the Starre, containing sixty Verses, Written at Mecca.

IN the name of God, gracious and mercifull. I swear by the Star that disappeareth, that your friend *Mahomet* erreth not, he speaketh nothing of his own, he speaketh but what hath been inspired into him by the omnipotent, and most bountifull God. The Angell approached him in the highest place of Heaven, within the length of two bowes, and somewhat nearer; God hath inspired into him, what he hath inspired into his servant, who altered nothing of what hath been inspired into him. He hath spoken what he hath seen, and in what form the Angel was. Dispute not against him, concerning what he saw; he another time saw the Angel in heaven, near to the Tree that is at the right side of Gods throne; and although that tree was covered with that which covered him, his sight was not dazled, and he is not in error. Certainly he hath seen the great wonders of his Lord: Have ye considered *Alat*, *Az*, and *Menat*, those three Idols? Will ye swear that God hath daughters, and that ye have sonnes? Ye will make a false oath, and shall be in a manifest error; Those Idols have nothing but the names which your fathers and you have given them, God hath not commanded you

The Turks believe that there is an Apple tree at the right side of the throne of God, and that none can ascend higher then its branches, no not the Angels. See *Gelaldin.*

you to worship them, ye follow only your passions, remote from the truth, God teacheth you the way of Salvation by the mouth of his Prophet; doth man obtain from Idols what he required of them? God is God in the beginning, and the end; How many Angels be there in Heaven, whose prayers are unprofitable, if God doth not accept them? They that believe not in the day of Judgment, say, that Angels are maidens, they understand not what they say; they speak through opinion, and that opnion is not conformed to truth. Depart thou farre from them that reject our Law, and desire only the goods of the Earth, and are ignorant of all other things. Thy Lord knoweth them that goe astray from the right way, and such as follow the path of Salvation; all that is in the Heavens, and Earth, is Gods, he shall chastise the wicked, and reward the just. He pardoneth their veniall sinnes, who flie sinnes mortall, he is exceeding mercifull. He knoweth that he hath created you of Earth, and that he formed you in your mothers womb. Extoll not your selves, he knoweth such as have his fear before their eyes. Hast thou seen him that abandoned the faith? a little wealth was given him, and nothing more; doth he know what must befall him? hath he knowledg of what is to come? will he not learn what is written in the books of *Moses*, and *Abraham*? to wit, that none shall bear the burden of another; man shall have but what he shall have gained; he shall in the end see his labour be rewarded after his works, and all shall appear in the presence of thy Lord. He it is that causeth to laugh and mourn, to live and to dye; he created the male and female of every thing, he giveth and taketh away mans soul, when he listeth; he is most rich, and hath no want of any person. He is the Lord of the Planet, which men adored. He destroyed *Aad*, and *Temod*, drowned the people of *Noah*, who were most erroneous and unjust, overthrew the City of *Lot*, and covered it with burning stone. In whom will they believe, if they believe not in thy Lord? This Prophet is sent to preach to you the pains of hell, as did the other Prophets that were before you; The day of Judgment approacheth, and none but God knoweth

See *Gelaldin*, Great and small sins.

knoweth when it will come ; wonder ye at this discourse? Ye scoffe, and lament not when ye are spoken to, but ye shall be surprized in your sin, if ye humble not your selves before God, neither worship him.

CHAP. LIV.

The Chapter of the Moon, containing fifty five Verses, written at Mecca.

IN the name of God, gracious and mercifull. The day of Judgment approacheth, the Moon was divided into two parts, nevertheless Infidels believe not miracles when they see them ; they say that this is Magick, they lie, and follow but their passion, but all is written. The history of past Ages, full of salutory counsels, was preached to them; nevertheless Preachers were to them unprofitable ; Depart thou far from them, when they shall be called to the universall Judgment, which they will not believe ; that day shal their eyes be troubled with fear ; they shall come out of the Earth, dispersed, like frighted grass-hoppers, they shall flock to him that shall summon them to Judgment, and shall say, behold here a day, unhappy for the wicked. The people heretofore belyed *Noah*, and said, that he was possessed of the Devill, *Noah* exhorted them, and invoked his Lord ; in the end, he said, that his strength was gone, and that he was overcome through the malice of men, then was he powerfully succored ; we opened the gates of the Heavens, and caused an extraordinary rain to fall, we caused Fountains to issue forth from under the Earth, the water of Heaven and Earth were gathered together, and overwhelmed the Infidels, because of their sins : We saved *Naah* in the Ark, well pinned, and chaulked, it floated upon the waters through our permission, to serve for a token of our omnipotency ; will any of the unbelievers of this time consider this? will they consider the punishment of their crimes, and the pains of Hell? We have

made

made the *Acoran* easie to be understood, will there be any that study it? The wicked that traduced *Aad* were chastised, but with what chastisement? We sent against them an impetuous wind, n a day to them unfortunate, that caused men to fall like palmes rooted up, consider what was their punishment; We have rendred the *Alcoran* intelligible, will there be any one that will studie it? *Temod* and his people traduced the Prophets, and contemned their exhortations; they said, there is a man among us, who would seduce us from the right way, f ye follow him, he will lead you into Hell; was he alone elected among us to receive the inspirations of God? No, he is an Impostor; but in the end, they knew them that were wicked and lyars. We sent the Camell to prove the Infidels; their Prophet observed what they did, and was patient, the water was divided for them, and for the Camell, and each at his day found to drink, nevertheless they called their companions, and slew the Camell of *Salhe*, but in what manner were they chastised? I darted thunder against them, which made them drie as chaffe; We have made the *Alcoran* easie to be understood, will there be any to study it? *Lots* Citizens traduced him, and despised his instructions; VVe sent against them in hot winde, with burning stones, that destroyed them, and we in the morning saved *Lot*, with his family, through our peciall grace; thus do I recompense them that acknowledg my benefits. *Lot* had preached to them the pains of hell, we surprized them, when they disputed against his exhortations, they saw his guests enter into the City, in the figure of men; we blinded their sight, and said, Taste oh ye wicked! the punishment of your crimes; In the morning they were chastised with a perpetuall chastisement, because they despised the words of *Lot*. VVe have made the *Alcoran* intelligible, will there be any that will study it? Certainly the men of *Phamah* were preached unto; they would not obey my Law, and despised my miracles, but we surprized them in their sinnes; Are the Infidels that are among you of more value then those that preceded them? Finde ye any Salvation for then in the Scripture? Will they say they shall

obtain

obtain victory over the believers? On the contrary, they are vanquished, and turn the back. Certainly the hour of their punishment shall speedily come, their time approacheth, and their pain in Hell shall be greater then that of the Earth, they are wholy seduced from the way of Salvation, and shall be dragged, and cast headlong into eternall flames. We have created all things by our sole power; we spake but one word, and in the twinckling of an eye the thing was; we heretofore destroyed a great number of Infidels like unto them, will there be any that considereth it? All the good, and the evill that they have done is exactly written. The righteous shall dwell in pleasant gardens, they shall drink in eternall rivers, they shall not speak a lye in their assemblies, and shall dwell eternally near to the most majestique and omnipotent God.

CHAP. LV.

The Chapter of the Mercifull, containing eighteen Verses, written at Medina.

IN the name of God, gracious and mercifull. The mercifull hath taught the *Alcoran*; he hath created man, and given him the use of reason; he created the Sun and the Moon to count seasons, the Stars and Trees adore him; he hath elevated the Heavens, established Justice, and commanded to weigh with good weights; he hath created the Earth for the habitation of men, with all sorts of fruits, grain, and leaves; he created the winds and tempests: Oh men and Devils! what Lord do ye blaspheme, but your own Lord? He created man of Earth, like a pot, and the Devils of the flame of fire; what Lord do ye blaspheme, but your own Lord? He is the Lord of both the VVests, and both the Easts, what Lord do you blaspheme, but your own Lord? He maketh the fresh water to mingle with the salt, and the one easily mingleth with the other; what Lord do ye blaspheme, but your own Lord? he bringeth Pearls, and Corrall out of the Sea; what Lord do

do ye blaſpheme, but your own Lord? he hath created the Ships that float upon the Sea, big as Mountains; what Lord do ye blaſpheme, but your own Lord? All things ſhall have end, and the majeſtique and glorious face of thy Lord ſhall be permanent; what Lord do ye blaſpheme, but your own Lord? VVhatſoever is in Heaven and in Earth, imploreth his grace, he is ever himſelf; what Lord do ye blaſpheme, but your own Lord? Oh ye men and Devils! I will require an accompt of your actions; what Lord will ye blaſpheme, but your own Lord? Oh ye men and Devils! paſs the extremities of Heaven and Earth, goe beyond them if ye can, ye have not the power; what Lord do ye blaſpheme, but your own Lord? If he ſend againſt you flames without ſmoak, and ſmoak without fire, ye cannot defend your ſelves; what Lord do you blaſpheme, but your own Lord? When the heaven openeth, it reſembleth a roſe, or a crimſon-coloured skin; what Lord do ye blaſpheme, but your own Lord? The time will come, when an accompt ſhall be required from men and Devils of their ſinnes; what Lord do ye blaſpheme, but your Lord? The wicked ſhall be known by their countenance, an accompt ſhall be required of their readineſs and negligence; what Lord do ye blaſpheme, but your own Lord? Behold hell! which the wicked would not believe; they ſhall turn round about, and round about, in boyling water, of which they ſhall drink; what Lord do ye blaſpheme, but your own Lord? Such as have had the fear of God before their eyes, ſhall enter into gardens, where the trees are covered with branches and leaves, adorned with Rivers and Fountains, with abundance of all ſorts of fruits; what Lord do ye blaſpheme, but your own Lord? They ſhall repoſe upon fair beds, lined with Crimſon; what Lord do ye blaſpheme, but your own Lord? They ſhall gather the fruits of this garden, to their contentment; what Lord do ye blaſpheme, but your own Lord? They ſhall there have wives, who ſhall not caſt a look, but upon them, and whom no perſon, man, or Angel ſhall touch before them; what Lord do ye blaſpheme, but your Lord? They ſhall reſemble Corrall and Rubies; what Lord do ye blaſpheme, but your

own

own Lord? Good deeds are recompenſed with good deeds; what Lord do ye blaſpheme, but your own Lord? There be yet other Gardens, wherein are herbs exceeding green, Rivers, Dates, Pomegranets, and all ſorts of fruits; what Lord do ye blaſpheme, but your own Lord? There be in theſe Gardens women, who have eyes exceeding black, and bodies exceeding white, they are covered with pavillions, and none, either men, or Angels ſhall touch them before their husbands; what Lord do ye blaſpheme, but your own Lord? They ſhall repoſe upon green Carpets, near rivolets, bordered with flowers; what Lord do ye blaſpheme, but your own Lord? Praiſed be the name of God thy Lord, honor and glory are due to him eternally.

CHAP. LVI.

The Chapter of Judgment, containing foureſcore and nineteen Verſes, written at Medina.

IN the name of God, gracious and merciſull. The day of Judgment will come, none can deny it. That day ſhall many be afflicted and humbled, and many ſhall be elated, and rejoyced; the Earth ſhall tremble, the Mountain open, and be diſperſed like duſt carryed away by the winde; ye ſhall be preſent at that day, in a threefold manner; * Some ſhall have in their right hand the book, wherein ſhall be written all their actions. * Others ſhall have it in their left hand, and * ſuch as preceded them in wel doing, ſhall be the neareſt to his divine Majeſty, and the higheſt in Paradiſe; there ſhall be a great number of the firſt Ages, and few of the latter; they ſhall repoſe upon beds, adorned with gold, and precious ſtones, they ſhall look upon each other; young boyes ſhall goe about them with veſſels, Cups, and Goblets, full of delicious drink, that ſhall not offend the head, neither intoxicate them; they ſhall have all the fruits that they can covet, and ſuch vyands as they ſhall deſire; they ſhall have women with

* Theſe are the Bleſſed.

* Theſe are the Damned.

* The Prophets.

with black eyes,and who shall be white as polished pearls, for recompense of their good works; they shall not hear an evill word spoken, they shall not sin, and shall hear perpetually the voyce of them that bless them; They that shall hold their book in their right hand, shall be near to an Apple-tree, fresh and without thorne, and near the Tree of * Muse,under a pleasant shadow, by flowing water, with store of fruits, of all seasons; they shall use [them] with freedome,lying on delicious beds. We have created the daughters of Paradise Virgins, and affectionate to their husbands, for the content of them that shall have in their right hands, the book of the accompt of their actions, and of many of those that were in the first Ages, and of many of such as shall be in the latter: Those that shall have their book of accompt in the left hand, shall be tormented with an exceeding hot winde, they shall drink boyling water, they shall be in a black, hot, and salt smoak, for that they were luxurious in the world, for that they were negligent to observe the Commandments of God, and continued in the enormity of their sins. The Infidels say, what! after death we shall be earth, and dust, and shall we rise again with our fathers aud predecessors? Say unto them, you, your Predecessors, and posterity, shall all be assembled before God to be judged; Then, oh wicked Impostors! shall ye eat of the fruit of the Tree * *Zacon*; ye shall fill your belly, ye shall drink boyling water, and be daily altered; behold your condition at the day of Judgment. We created all of you; if ye believe it not, consider the wealth ye possesse; did you your selves create it? We have appointed that ye shall dye; we can if we please, put other creatures like unto you in your place, and metamorphize you into another forme, which ye know not; we caused the soul to enter into the body; if ye consider not this, think upon your tillage; do ye make the earth to bring forth fruits? or do I cause them to spring forth? If I will, I can render your fields drie as straw, without grain, nevertheless are ye proud; Ye say, what! shall our grain that we have sown be lost? No, we will preserve it; Consider the water that ye drink, have ye made it to fall from the clouds?

* Muse is a fruit common in *Egypt*.

* *Zacon* is the tree of Hell. See *Geladin*.

clouds? or did we cause it to descend? if we please, we can render it so salt, that ye shall not be able to drink it, if ye acknowledg not this grace, consider the fire that ye kindle; did ye create the wood that burneth? We created it, to put you in mind of the fire of hell, and for the profit of the people. Exalt the name of God most mighty. I swear by him that maketh the Stars to fall, (this is a great oath, if ye understand it,) that the *Alcoran* is a book worthy of praise, all therein is written in good order, no person shall handle it, that is not clean and purified; it is sent from God, Lord of the Universe; if ye renounce what is written in this book, ye shall be in the number of Infidels, and shall know the truth, when the soul shall forsake your body; I know this better then you, but ye do not consider it; if ye believe not to rise again, cause your soul to return into your body, when it shall be upon your lips; when a righteous man dyeth, he shall finde rest, and all manner of contentment in the delights of Paradise, if he be of them that hold the book of the accompt of their works in the right hand, and shall be free from eternall paines: If he be in the number of Infidels, and seduced, he shall be precipitated into hell; this is a most certain truth. Exalt the name of thy Lord omnipotent.

CHAP. LVII.

The Chapter of Iron, containing twenty nine Verses, Written at Medina.

IN the name of God, gracious and mercifull. All that is in the heavens and earth, exalteth the glory of God, he is omnipotent and wise; the Kingdom of the heavens and earth is his, he giveth life and death to whom he pleaseth, he is without beginning, and without end, he knoweth all that men make manifest, and whatsoever they keep secret, he knoweth all things. He it is that created the earth, and the heavens in six dayes, and sitteth on his throne, he knoweth whatsoever entreth

entreth into the earth, and all that cometh out, he knoweth whatsoever descendeth from heaven, and whatsoever ascendeth, he is with you in whatsoever place ye are, and seeth all your actions; the Kingdom of the heavens and earth is his, and all things obey him; He maketh the night to enter the day, and knoweth what is in the heart of men. Believe in God, and his Prophet, expend in pious works some part of the wealth that he hath given you, he shall give you more. Do good abundantly to them that believe in his Law; wherefore will ye not believe in God, and his Apostle, who teacheth you the Commandments of your Lord? Ye have promised him to embrace his Law; he hath inspired his Commandments into his servant, to bring you out of darkness, and guide you into light, he is gracious and mercifull. Who hindreth you to make any expence for his glory? The inheritance of the heavens and earth is his; Such as for his service have expended any thing before the taking of *Mecca*, are not equall in merit to them that fought to conquer that City; they are far above them that fought not, and shall be protected of his divine Majesty; he promiseth Paradise to the righteous, and knoweth all your actions. Who is he that shall lend to him any alms? he shall encrease his substance, and give a great reward: Be thou mindfull of the day, when thou shalt see those men and women that have obeyed my Commandments, with a light, that shall goe before them; it shall be said to them, this day it is declared to you, that you shall enter into, and dwell eternally in Gardens, wherein flow many Rivers, and where ye shall finde supreme felicity. Be thou mindfull of the day that the wicked shall say to the True-believers, Behold us, cast your eye to our side, that we may partake a little of your light. They shall say unto them, return upon your steps to demand light. There is a place, betwixt them, that hath a secret gate, full of grace, and repose for the righteous, and without environed with misery for the wicked; they shall call upon the righteous, and say, were not we of your Religion? they shall reply, yes, but ye betrayed your souls, through disobedience; ye doubted of the

Law of God, your blasphemies rendred you insolent, untill the hour of your death; the Devill made you proud, and moved you to rise against the Commandments of his divine Majesty; this day there is neither ransome, nor favor for you; the fire of hell is the habitation of the wicked. Oh what an habitation! Such as believe in God think it no trouble to humble their hearts at the remembrance of the *Alcoran*, and the truth that it containeth; they are not like them that heretofore had the knowledg of the written Law, they have been a long time without Prophets, their hearts are hardned, and the greatest part of them have been impious. Know, that God restoreth life to the earth after the death thereof; we have taught you the mysteries of faith, peradventure ye will comprehend them; God shall multiply the benefits that the righteous shall lend to him, and shall return them a great reward; Such as believe in God, and his Prophet, are righteous; Martyrs shall be recompensed of God, they shall be covered with light, and the wicked that disobey his Commandments shall be damned eternally; the life of this world is but vanity, sport, and delusion, it is but pride; the abundance of wealth, and children, is like to the rain, the wicked wonder at the plants that it produceth; in the end they wither, become yellow, and then are altogether drie; The impious shall suffer great torments, and the good shall enjoy the mercy of God; the life of this world is but matter of pride, implore pardon of God; Paradise large as heaven and earth, is prepared for them that shall believe in his divine Majestie, and his Prophet, this is an immense grace, which he conferreth on whom he pleaseth. All the evil that ye suffer on earth, in your goods and persons, is written in a book, before it befall you; it is an easie thing to God; to the end that ye afflict not your selves extraordinarily in your displeasures, and that ye rejoyce not over-much in your contentments; God loveth not the proud, he hath not to do with the covetous, who recommend avarice to the people, and who neglect their duty. Praise is due to him, praise is due to him in all places; Certainly we sent our Messengers with our

Commandments,

Commandments, we sent with them their Scriptures, and Ballance, that people might weigh with good weights. We gave iron to men, it causeth great evils, and great good in the world, God knoweth them that fight with zeal for his Law and his Prophet, without seeing him, he is strong and omnipotent. We sent *Noah* and *Abraham* to instruct the people; we instructed their progeny in the Scripture; some followed the right way, and many disobeyed our Commandments; We sent after them our Prophets and Apostles; we sent *Jesus* the son of *Mary*, we taught him the Gospel; we put civility, clemencie, and chastity into the hearts of them that followed him; we did not command them to keep virginity, they kept it of their own accord, because of their desire they had to please God; they have not observed their Law as they ought, many have been disobedient, but we have rewarded those among them that believed. O ye that believe in *Jesus!* fear God, and believe in his Prophet, ye shall have double the reward of Gods mercy, he shall pardon your sins, he is gracious and merciful: I teach you these things, to the end that such as have heretofore received the written Law, may know, that they have no power over the grace of God, he giveth it to whom he listeth, certainly it is immense,

CHAP. LVIII.

The Chapter of the Dispute, containing twenty two Verses, Written at Medina.

IN the name of God, gracious and merciful. God hath heard the speech of her that disputed with thee, concerning the action of her husband; she exhibited to him her complaints, he heareth all your discourses, he heareth and seeth all. No person among you shall swear never to touch his wife no more then his mother; your wives are not your mothers; your mothers are those that conceived and brought you forth; they that speak in that maner, speak uncivilly, but God is gracious,

and merciful. He that shall have sworn to touch no more his wife, and shall desire (afterwards) to know her, shall give libety to a slave, for satisfaction of his oath, before he touch her; this is commanded you, God knoweth all your actions: if he have not the power to free a slave, he shall fast two moneths together, before touching her; if he cannot fast, he shall give to fifty poor: thus ought ye to do, if ye believe in God and his Prophet, God so appointed it, and hath prepared great torments for them that transgress his Commandments. They that shall disobey him and the Prophet, shall be covered with shame and ignominy, as were their predecessors in impiety; God hath sent his Commandments on earth, those who shall reject them, shall be severely tormented at the day that he shall revive them, he shall declare to them all that they have done, he hath kept accompt, and they have forgotten it, he seeth all. Seest thou not that all that is in the heaven and earth is Gods? If ye be three secretly met together, he is the fourth; if ye be five, he is the sixth; if ye be more or less, he is alwayes with you wheresoever you are. He shall relate to men at the day of Judgment all that they have done, he knoweth all things. Seest thou not the actions of them to whom private meetings were prohibited? they return to their sin, and do what was forbidden them; they assemble secretly with malice to conspire against thee, and to disobey thee; and when they come towards thee, they say, that thou hast spoken things that God hath not inspired thee to utter, they know in their souls that God will chastise them for their discourse, and that they all shall go into hell, where their Rendezvous is: Oh ye that believe! make no private meetings to offend God, to conspire against his Prophet, and to disobey him; assemble ye to perform acts of vertue, and to serve God, have his fear before your eyes, ye shall one day appeare before his divine Majestie to be judged. Private assemblies proceed from the devil, for the affliction of the righteous: he bringeth no evil upon them, but through Gods permission; and all believers ought to resign themselves to his divine Will. O ye that believe! when ye shall be assembled with your Prophet, and are entreated to

inlarge

inlarge your ſelves, inlarge ye your ſelves, God ſhall inlarge to you his grace. When ye are bid to riſe, riſe, God ſhall raiſe up all the true-believers that are among you, and place the learned ſome degrees above others, he knoweth your actions. O ye that believe! when ye ſhall be diſpoſed to deliver any ſecret to the Prophet, ſpeak to him with truth, good ſhall befall you, and [he] ſhall purifie you: if ye fear to impart to him your ſecret, God will not give you his grace. Make your prayers at the time appointed, diſtribute tithes, obey God and his Prophet, God knoweth what ye do: Seeſt thou not them that have abandoned his Law? the wrath of his divine Majeſty is faln upon them, they are of different opinion in their lye, and know not that they lye, but he hath prepared for them a great puniſhment, becauſe of their blaſphemies; they have concealed their faith, and are ſeduced; Certainly he hath prepared for them grievous pains, their wealth and their children ſhall not be able to deliver them from his indignation, they ſhall be precipitated into the fire of hell, where they ſhall abide eternally. Be thou mindfull of the day, when he will cauſe them to revive; they ſhall ſwear, as they ſwear before thee, that they believed in his Law; they affirm they do good, and are lyars, the devil hath prepoſſeſſed them, and hath made them forget the word of God; ſuch as follow him are damned. They that tranſgreſs the wil of God and that of his Prophet, are overcome of the devil: God hath ſaid in the Scriptures, thou ſhalt not obtain victory over me, neither over my Prophet, he is omnipotent, and alway victorious; thou ſhalt finde none of them that believe in his Law, and the day of Judgment, that doth not exactly obſerve the Commandments of his divine Majeſty, and thoſe of his Prophet, although their fathers, their children, their brethren, and companions oppoſe them. God hath imprinted faith in their hearts, he hath ſtrengthened them through his Spirit, and ſhall cauſe them to enter into gardens, wherein flow many rivers, where they ſhall abide eternally: he ſhall be ſatisfied with their obedience, and they ſhall be content with his grace. Such as ſhall obey his Commandments ſhall be happy.

CHAP. LIX.

The Chapter of Exile, containing twenty four Verses, written at Medina.

IN the name of God, gracious and merciful: Whatsoever is in the heavens and earth, exalteth the glory of God, he is omnipotent and wise; he it is that hath exiled the wicked from among them that have knowledg of the written Law; when he the first time exiled them, ye believed not that they should depart from their houses; ye believed that their cittadels would defend them from his punishment, but he surprized them, and did cast terrour into their hearts, and they destroyed their dwelling places with their own hands, to assist the true-believers. O ye that are wise! consider their end. If God had not appointed them to quit their Countrey, he had chastised them in some other maner; they in the end shall suffer the pains of hell fire, because they have disobeyed his Commandments, and his Prophet; he that shall disobey him, shall be severely chastised: ye cut not Palm trees, and leave none standing, but through Gods permission; he covereth with shame and infamy them that disobey him. He commandeth you to give to the Prophet a part of the spoyl that ye shall gain from your enemies, as well of Horses and Camels, as of other spoils; he endueth him with power and authority over whom he pleaseth, he is omnipotent. He enjoyneth you to give to the Prophet a part of what ye shall conquer over them of the City of *Mecca*; he commandeth what pleaseth him. Give a share to God, to the Prophet, his Parents, Orphans, the poor, and pilgrims, that no disorder may arise among you that are rich; perform what the Prophet shall command you, abstain from what he shal prohibit you, and fear God, he is severe in his chastisements: do good to the poor, that have forsaken their faculties and houses, and separated themselves from the wicked, for the service of God, and to defend his Law and his Prophet. They that before them forsook their houses for the service of God, affect those that have followed

See *Kitab el tenoir*.

lowed them, they bear them no malice for the wealth they poſſeſs, although they themſelves are neceſſitous. They that are not avaritious, ſhall be happy; ſuch as ſhall ſucceed them, ſhall pray for them, and ſay, Lord, pardon our ſins, and our brethren, that were our predeceſſors in the obſervance of thy Commandments; infuſe no malice into our hearts againſt them that follow thy Law, thou art gracious and merciful: Seeſt thou not that the wicked ſay to their brethren, wicked as themſelves, had ye not ſo ſoon left *Medina*, we had gone out with you, and had never obeyed him whom ye have obeyed; had ye fought, we had defended you; God ſeeth that they are impious; had they delayed to go forth, they ſhould not have gone forth with them; had they fought, they would not have ſuccoured them, they had turned the back, and had found no protection; they fear men more then God, becauſe they are ignorant. [The *Jews*] ſhall not fight againſt you together, unleſs in their fortreſſes, and behind walls; the war among them is cruel, but think not that they may aſſemble and unite themſelves, their hearts are divided becauſe they are ignorant, they are like their predeceſſors, who were chaſtiſed and ſlain, and ſhall ſuffer great torments at the day of Judgment; they are like to him whom the devil hath ſeduced, and ſaid to him, I am innocent of thine impiety, I fear God, Lord of the Univerſe; the end of both is to be caſt headlong into the fire of hell, where they ſhall abide eternally; ſuch is the reward of the wicked. O ye that believe! fear God, and conſider what ye ſhal do at the day of Judgment; fear God, he knoweth whatſoever ye do; be not like to thoſe that forget his Commandments, he forgetteth them, and they continue in the number of the damned, they ſhall be moſt miſerable; and ſuch as ſhall go into Paradiſe ſhall be bleſſed. If we ſhould make the *Alcoran* to deſcend upon a mountain, it will open it ſelf, with the fear it will have of the Word of God. Thus do I ſpeak in parables to the people, peradventure they will be converted. There is but one only God, who knoweth what is preſent, future, and paſt, he is gracious and merciful; there is but one God, King of all things: He is holy, the deliverer, true, the puniſher, ſtrong, powerful,

powerful, glorious. Praised be God, he hath no companion, he is God the Creator, who hath formed whatsoever is in the world, all glorious attributes are due to him; whatsoever is in heaven and earth, exalt his glory, he is omnipotent and wise.

CHAP. LX.

The Chapter of Triall, containing eighteen Verses, Written at Mecca.

Some Mahometan Doctors have intituled this the Chapter of Vocation, because it entreateth of Women that forsook their husbands, to follow the Law of Mahomet, *Who appointed to try their hearts, intention, and to know their Vocation.*

IN the name of God, gracious and meaciful. O ye that believe! obey not mine, nor your enemies; ye shew kindness to them when ye meet them; nevertheless they reject the truth that hath been sent unto them, and chase away the Prophet and you also, and that, because ye believe in God your Lord; Seek not their friendship; when ye fight against them for my Law, I know what ye ought to fear, and ye know it not; he that shall do what is here above prohibited, followeth an evil way; if they have advantage over you, they will be your enemies, they will stretch forth their hands and tongues against you, they will revile you, and desire that ye may renounce your faith; if ye do it, ye shall have no content in your wives or children at the day of Judgment, ye shall be separated from them, and God shall behold all your actions: ye have a fair example in *Abraham*, and them that were with him, when they said to the people, we are innocent of the sin that ye commit, in worshipping any other God but God; *Abraham* said to his father I will not implore pardon of God for thee, I am not able to deliver thee from his punishment, if

thou

thou art an Idolater; Lord, all our confidence is in thee, our refuge is in thy mercy; protect not unbelievers against us, pardon our sins, thou art merciful and wise; ye have in them a fair example for them that fear God, and apprehend the day of Judgment. God hath not to do with them that obey Infidels, neither hath he need of any person, and praise is due to him in all places; peradventure he will establish for the future great amity between you and them that ye hate, he is omnipotent, gracious, and merciful; he doth prohibite you the conversation of them that fight not against you for his faith, and that expel you not from your houses, he doth not forbid you to do them justice, he loveth the just; He forbiddeth you to converse with them that fight against your faith, that drive you from your houses, and aide to expell you; he prohibiteth you to obey them, and to contract amity with them; such as obey them, shall be exceedingly too blame. O ye that beleeve in God! when the wives of your enemies shall throw themselves into your party, trie their conscience; if ye know them to be faithful, and to believe in the Law of God, restore them not to the incredulous Infidels, it is not lawfull for them to know them, neither for the women to teach them; give them subsistance, ye shall not sin in espousing them: marry them not after the laws of unbelievers; demand of them what dowry they require; they shall demand of you what ye are willing to bestow on them; continue in accord, God so commandeth, he shall be your Judg at the day of Judgment, he knoweth all your actions, and is most wise. If your wives revolt to the party of unbelievers, and ye suffer any damage, ye shall repaire that damage to him that suffereth, out of the booty that ye shall conquer; fear God, and believe in the Law of his divine Majesty. O Prophet! when women shall desire to embrace thy Religion, with firm purpose to believe in one only God, not to steal, neither to commit adultery, neither to murther their children, to lye, blaspheme, or be disobedient, receive them, implore pardon of God for them, he is gracious and merciful. O ye that believe! obey not them against whom God is angry, they despaire of their salvation, as the

wicked

wicked diſpaired, that died heretofore in their impiety.

CHAP. LXI.

The Chapter of Array, containing fourteen Verſes, Written at Mecca.

IN the name of God, gracious and mercifull. Praiſe God all that is in heaven and earth, he is omnipotent and wiſe. O ye that believe! ſay not that ye do that which ye do not, God abhorreth them that ſay they do what they do not, and loveth them that fight in rank and file for his Law, like to a ſtrong wall. Remember thou that *Moſes* ſaid to his people, ye ſhall do me no harm, ye ſhall know in the end that I am the Meſſenger of God; but God ſeduced them from the right way, when they departed from obedience to his Commandments, he guideth not the wicked. Remember thou that *Jeſus*, the ſon of *Mary*, ſaid to the children of *Iſrael*, I am the Meſſenger of God, he hath ſent me to confirm the old Teſtament, and to declare to you that there ſhall come a Prophet after me, whoſe name ſhall be *Mahomet*. When he came with miracles, reaſons moſt intelligible, and arguments infallible, they ſaid that he was a Magician; who is more impious then he that blaſphemeth againſt God? The Infidels would extinguiſh with their mouth the light of faith, but God ſhall make it manifeſt againſt their will; he hath ſent his Prophet to guide the people into the way of ſalvation, to teach them the truth of his Law, and make it more evident then all other Laws of the world, againſt the will of Infidels. O ye that believe! Will ye that I teach you one thing, that ſhall deliver you from the pains of hell? Believe in God, and in his Prophet; imploy your wealth and perſons in fighting for his Law; ye ſhall do exceeding well, if ye have knowledg to underſtand it, God ſhall pardon your offences, he ſhall cauſe you to enter into gardens, wherein flow many rivers; he ſhall cauſe you to go into the beautiful

beautifull Palaces of *Eden*, where is ſupreme felicity; he ſhall confer upon you yet another grace, which ye deſire, *viz.* victory over your enemies. Oh ye that believe! maintain the Law of God; Jeſus, the Son of *Mary*, ſaid to his Apoſtles, who will maintain the Law of God with me? he ſhall be ſupported, and protected of God. The Apoſtles anſwered, we will maintain it; One part of the Children of Iſrael believed in Jeſus, and another rejected his Law; we gave ſuccor to them that believed againſt their enemies, and they were victorious.

CHAP. LXII.

The Chapter of the Aſſembly, containing eleven Verſes, written at Medina.

IN the name of God, gracious and mercifull. Praiſe God all that is heaven and earth, praiſe the King, holy, majeſtique, and omnipotent, who hath ſent his Prophet, an *Arabian* by Nation, to preach his Commandments to the *Arabians*, to purifie them, to teach them the Scriptures, and myſteries of faith, they were before ſeduced from the right way. They that ſhall come after them, ſhall not ſee a Prophet equal to him, this is a ſpeciall grace of God, the omnipotent and wiſe; he conferreth it on whom he liſteth, and his graces are immenſe. They that preach the old Teſtament, and perform not what it enjoyneth, are like to an Aſs charged with books; Such are they that diſobey the Commandments of God; he guideth not the impious. Oh ye Jews! believe not your ſelves to be the beloved of God, expect death, ye ſhall underſtand your error; they believe not that they ſhall be chaſtiſed for their ſins, but God beholdeth all the unjuſt: Say unto them, ye ſhall finde one day the death that ye flie; ye be ſent back before God, who knoweth what is preſent, paſt, and to come; he ſhall ſet before you all that ye have done, to be judged. Oh ye that believe! when ye are called to the aſſembly of

Friday,

Friday, to make your prayers, pray, and quit your trade; this shall be a good act, if ye understand it; when you shall have finished your prayers, separate your selves, goe whither you please, and beg of God his grace, call frequently to minde his divine Majesty, and ye shall be happy. When the Infidels saw any thing of profit, or any divertisement, they forsook thee, and went out from the Sermon; Say unto them, how great riches and delights are there with God? he is the Rich of the rich.

CHAP. LXIII.

The Chapter of the Wicked, containing twelve Verses, written at Medina.

IN the name of God, gracious and mercifull. When the wicked shall come to visit thee, they will say, that they are witnesses, that thou art a Prophet sent from God; He well knoweth that thou art his Prophet, he seeth that they dissemble, and sell their faith to enjoy wealth in the world, wherein they commit evill; they say with the mouth, we believe in the Law of God, and are impious in their souls, impiety is imprinted in their hearts, and they will not learn the mysteries of faith; The beauty of their bodies shall not displease thee, when thou shalt see them; they erect themselves when they speak, and resemble a piece of wood set up against a wall; they fear all rumors that flie abroad, and are your enemies. Beware of them, doubtless God will destroy them; how can they blaspheme against his Law? When it was said to them, Come to the Prophet, he shall beg pardon of God for your sins, they shook the head, and withdrew with pride; misery is upon them; whether thou implore pardon for them, or dost not implore it, God will not pardon them, he abhorreth the wicked. They say, do no good to them that follow that Prophet of God, untill they abandon him; the treasures of heaven and earth are Gods, but they comprehend

prehend it not; They say, if we return to the City of *Medina*, we will drive thence shame and infamie, and will there establish greatness and honor; on the contrary, greatness, power, and victory proceed from God, his Prophet, and them that believe in his Law, but Infidels understand it not. Oh ye that believe in God! your riches, and your children ought not to seduce you from his service; such as shall forsake it, shall be in the number of the damned; give alms of the wealth that he hath given you, before the hour of your death arrive; Then shall the wicked say, Lord, if thou hadst not so soon caused me to die, I had embraced thy Law; God retardeth not the day of any one, when the hour is come; he knoweth all that ye do.

CHAP. LXIV.

The Chapter of Deceipt, containing eighteen Verses, Written at Mecca.

IN the name of God, gracious and mercifull. Praise God whatsoever is in heaven and earth, he is King of all things, praise is due to him, he is omnipotent; He it is that hath created you; Some observe his Commandments, and others are unbelievers, he beholdeth all your actions. He created the heavens and the earth, he formed you, and ye shall be one day assembled before him to be judged; he knoweth all that is in heaven and earth, he understandeth your secrets, and what ye publish, he is not ignorant of what is in the hearts of men. Have ye not heard what did heretofore befall the wicked? They were punished, they dyed in their misery, and in the end shall suffer grievous torments, because God hath sent them Prophets to instruct them, and they said, what! shall a man like our selves teach us the right way? They despised them, and forsook the Law of God; he hath not to do with them, neither hath he need of the world, praise is due to him in all places; do the wicked believe that they shall

not

not rise again? Contrariwise, God shall make them to revive, and shall declare to them all that they have done; this thing is easie to his divine Majesty; Believe in God, his Prophet, and the light that he hath sent you, he knoweth all your actions. Remember thou the day, when he shall summon all to Judgment, this shall be the day of Deceipt; they shall be known that have deceived themselves, and those that have deluded their neighbours. That day their sins shall be pardoned, that shal have believed in his unity, & have done good works, they shall dwell eternally in Gardens, wherein flow many Rivers; the Infidels that despise his Commandments shall be precipitated into hell, where they shall burn eternally. No evill befalleth you, but through Gods permission; he giveth patience to him that believeth in his divine Majesty, and knoweth all. Obey God and his Prophet; if ye obey him not, know, that the Prophet of God is obliged only to preach the truth of faith; there is but one God, all True-believers resign themselves to his divine will. Oh yee that believe! ye have children, and wives, that are your enemies, beware of their malice, if ye pardon them; if ye depart from them, God shall be to you gracious and mercifull. Wealth, and children do often hinder you to obey God; but know, that he rewardeth abundantly the righteous; fear him with all your power, hearken to his Commandments, obey him, give alms, he that is not avaricious shall be blessed; if ye lend any thing to God, he shall cause it to multiply, he shall pardon your sins, he accepteth the acknowledgment of his benefits, and is most mercifull. He knoweth what is present, past, and future, is omnipotent and wise.

See *Kitab el tenoir.*

CHAP.

CHAP. LXV.

The Chapter of Divorce, containing eighteen Verſes, written at Mecca.

IN the Name of God, gracious and merciful. Oh Prophet! when ye repudiate your wives, repudiate them, following the ordinances and Lawes, and reckon the time that they ought to tarrie before they marry again; Fear God your Lord, cauſe them not to depart their houſes, neither expell them before the time appointed, if they be not taken in adultery; Such are the Ordinances of God, he that ſhall tranſgreſs them, ſhall do injurie to himſelf, peradventure God will enjoyn ſomething concerning them, of which ye are ignorant. When the time that they ought to tarrie ſhall be finiſhed, retain, or diſmiſſe them with civility; ye ſhall take perſons of your Religion, honeſt men, that ſhall be witneſſes of your actions, depoſe with truth what ye have ſeen; it is ſo appointed to them that believe in God, and the day of Judgment. God ſhall deliver from affliction him that ſhal have his fear before his eyes, and ſhal enrich him, when he leaſt thinks of it; He that ſhall truſt in him, ſhall not be deceived, he doth what he pleaſeth, and hath appointed a prefixed time to every thing. If the women hope no more to have their moneths, and doubt that they are miſreckoned, they ſhall tarrie three moneths, before they marry again, if they be not Nurſes; if they be with child, ye ſhall abſtain till their delivery; whoſoever feareth God, rejoyceth in the obſervance of his Commandments. What is above, is ordained of God; he ſhall pardon their ſins, that have his fear before their eyes, and give them an exceeding great reward. Cauſe them that ye repudiate, to dwell in your houſes, or near to you, abuſe them not; If they be with childe allow them what ſhal be neceſſary for them, untill they ſhall be delivered; if they deſire to nurſe their children, ye ſhall give them an honeſt ſalarie, and entreat them with civility and curteſie; if ye like not this, ye ſhall cauſe them to be nurſed by another, whoſe pains ye

ſhall reward. If ye be not wealthy, you ſhall allow according to your power; God doth not enjoyn any one to expend more then his ability permitteth; he ſhall give you good after evill; how many have been the Cities that have heretofore diſobeyed the Commandments of God, and of his Prophets? We have kept an exact accompt of their ſins, their Inhabitants have been chaſtiſed, and ſhall be in the end, in the number of the damned; God hath prepared for them grievous torments. Oh ye that are wiſe! fear God, he hath ſent you the *Alcoran*; he hath ſent you a Prophet, to teach you the myſteries of his Law, to lead you out of darkneſs, and to guide into light them that ſhall believe in him, and do good works: he ſhall open to them the Gate of Paradiſe, wherein flow many Rivers, where they ſhall dwell eternally, with all manner of content. God! He it is, that created the ſeven heavens, and as much of earth, and ordaineth among them what pleaſeth him, to the end ye may know that he is omnipotent, and knoweth all things.

CHAP. LXVI.

The Chapter of Prohibition, containing twelve Verſes, written at Medina.

IN the Name of God, gracious and mercifull. Oh Prophet! prohibit not for the contentment of thy wives, to do that which God hath permitted thee, he is gracious and merciful; he hath appointed to do what is permitted by your Law, he is your Lord, is omniſcient and moſt wiſe. When the Prophet went to viſit one of his wives, God revealed to him, what ſhe deſired to ſay to him, he approved one part, and rejected the other; when he told his wife what was in her will to ſpeak to him, ſhe demanded of him, who had revealed it to him; He that knoweth all things hath revealed it to me, that ye may be converted, your hearts are inclined to do what is forbidden; if ye act any thing againſt the Prophet, know, that God is his protector,

protector, the Angel *Gabriel*, and all the believers will defend him, the Angels shall protect him against you. If it be his will to repudiate you, God shall give him for the future, other wives in your place, that shall be obedient; True believers, humble, faithfull, devout, contented, milde, clean, virgins, and not virgins: Oh ye that believe in God! strengthen your selves, you and your families, in obedience to his Commandmants; the Idolaters shall burn in the fire of hell, with their Idols; the Angels deputed to torment them, disobey not God, they execute whatsoever is commanded them. Oh ye that are Infidels! there is no excuse for you, ye shall be chastised after your demerits. Oh ye that believe! turn to God with affection, he shall pardon your sins, and make you to enter into Gardens, wherein flow many rivers; the light of faith shall goe before the Prophet, and them that have followed him; When God shall recompense them, they shall say, Lord, give us thy light, pardon our sins, thou art omnipotent. Oh Prophet! fight against the Infidels, and the wicked, fortifie thy self against them, hell shall be their habitation. God teacheth unbelievers a parable, and saith, the wives of *Noah*, and the wives of *Lot* were under the power of my two servants, righteous men; they betrayed them, but did not escape the punishment of their sin. It was said unto them, enter into the fire of hell with them that goe into it. God teacheth them a parable, that follow his Law; Take example by the wife of *Pharoah*, she prayed to God, and said, Lord build me an house in Paradise, deliver me from *Pharoah*, from his works, and unjust men. *Mary* the daughter of *Josaphat* preserved her virginity; we inspired into her our Spirit, she believed the words of her Lord, and the Scriptures; she was in the number of them that obey.

CHAP. LXVII.

The Chapter of Empire, containing thirty Verses, Written at Mecca.

IN the name of God, gracious and mercifull. Praised be he to whom belongeth the Empire of the world, who is omnipotent, and hath created life and death, to let you know which is the better; he is omnipotent and mercifull. He hath created seven heavens, one upon another; thou seest nothing of what he hath created, that is not proportioned; raise yet thy sight to heaven, thou shalt not there see any thing defective; behold it twice, or more often, thou shalt not perceive therein any thing vain, or imperfect. We have adorned the heaven, and the world with Stars, we expelled thence the Devils, we prepared for them a great fire, and the torments of hell for unbelievers. They shall hear horrible and terribble voyces, that proceed from despair and wrath; when they shall be cast thither headlong, when they shall enter into hell by troups, the Overseer of the torments shall say unto them, had you none on earth that preached to you the pains of hell? yes, shall they reply, they were preached to us, but we traduced our preachers, we said, that God did not command to do what they declared, that they were lyars, and seduced from the right way; Had we heard them, and had we been wise, we should not this day have been in the number of the damned; they shall confess their sins in the bottome of hell. Such as fear God, without seeing him, shall receive pardon of their offences, and an exceeding great reward. Speak secretly, or publiquely, God knoweth whatsoever ye have in your hearts, since the time of your creation, he is blessed and omniscient. He hath established wayes upon the earth, goe on all sides, and live of his good things: ye all shall revive, and be one day assembled before him to be judged. Believe ye that he who is in heaven, cannot render the earth drie and barren, and cause it to tremble? Believe

ye

ye, that he who is in heaven is not able to send against you an impetuous winde, to destroy you? Ye shall hereafter feel what are the torments of hell. Your predecessors would not believe them, and were chastised for their incredulity. Consider ye not the birds that flie over your heads, how they extend, and shut their wings? nothing supporteth them, but that mercy that beholdeth all things. Who but God shall protect you in your miseries? The Infidels are proud: Who shall enrich you, if God restraineth his grace? nevertheless ye persevere in your sins, and flie the truth; Is he that creepeth on his face, like to him that goeth on his feet in the right way? Say unto them, God hath created you; he hath given you sight, hearing and sense, but few among you return him thanks for his graces: Say unto them, he created you of earth, and ye shall one day be assembled before him, to render accompt of your actions. The wicked demand when the day of Judgment shall be; Say unto them, God knowes, I am sent only to preach to you the pains of hell; Their visages shall become black, when they shall see the punishment of their sins approach. It shall be said to them, behold that which ye have demanded with so much impatience! Say unto them, did you see that God destroyed me, and them that were with me? No, he gave us his grace. Who shall deliver the Infidels from the torments of hell? Say unto them, God is mercifull; we believe in him, and we are resigned to the will of his divine Majesty, ye shall know hereafter them that shall be seduced. If the water that watereth your flocks enter under the earth, who shall give you other water, or another Fountain to supply you?

CHAP. LXVIII.

The Chapter of the Pen, containing fifty two Verses, written at Mecca.

Bedaoi *entituleth this the Chapter of the Letter* Noun, n, *and ſaith, that it is as much as to ſay, Whale, or great Fiſh; Some other Doctors ſay, that* Noun, n, *is the name of the Ink, or Table, on which the Angels write the Commandments of God; Others affirm it, to ſignifie the Ink-horn, but many of the Mahometan Doctors intitle this the Chapter of the Pen.*

IN the name of God, gracious and mercifull. I ſwear by the Pen, and by all that is written, that thou art not poſſeſſed of the Devill; through the grace of thy Lord, thou ſhalt have an infinite reward; God hath created thee, with a creation high, and moſt illuſtrious. Thou ſhalt hereafter know, and the Infidels likewiſe ſhall know one day, them among you that are ignorant. Certainly thy Lord knoweth them that are ſeduced, and them that follow the right way. Obey not the wicked, they deſire thee to be more indulgent towards them, and themſelves more milde towards thee; Obey not thoſe infamous lyars, thoſe bablers, ſinners, ſeducers, and wicked perſons, full of treaſures and children; When the Myſteries of faith are related to them, they ſay, that they are but fables of antiquitie; we will put upon their noſes a mark of ſhame, and ignominy; we have tryed them, as Gardeners, when they have reſolved in the evening to cut off the morning following ſome fruits of their garden, for their refection, and have not ſaid, if it pleaſe God; By night, while they ſlept, God ſent fire into their gardens, that conſumed them; in the morning they called [each other] and ſaid, come to put order to your garden, if ye deſire to gather the fruits; they believed the poor would enter, they ran [to drive them away] and found their fruits black, and their gardens blaſted: Then they

they said, we are seduced, we are sinners; one of them said that it was requisite to praise God; Then they said, praised be God, we are great sinners; they approached each other, and complained among themselves: They said, misery is upon us; we were in a great error, peradventure God will give us hereafter more then the value of what we have lost, we must beg his grace; thus God chastiseth on earth, whom he pleaseth, but the torments of the other world are much more grievous. They that have his fear before their eyes, shall dwell in gardens full of delights. Shall I intreat the good like the wicked? How can ye judg it? have ye a book, wherein you reade what pleaseth you? have we promised to you any content at the day of Judgment? Shall you have that day what ye have promised to your selves? Ask of them, who will be surety for their belief? will their Idols, and companions be their surety? Let them cause them to come, if they be true: Be thou mindfull of the day when sins shall be detected, and the wicked shall be commanded to worship God, but they shall not be able to behold him, their eyes shall be troubled with fear, and their sight covered with shame. They are enjoyned in the world to worship his divine Majesty, but they refuse to perform it; I will punish them by little and little, when they shall least think of it; I will defer the punishmens of their crimes, because my wrath is strong; Dost thou demand of men any recompense for thy preaching? are they charged with any expence? Have they in their power the book, wherein is the future, to write therein what they affirm? Attend the Judgment of thy Lord, and be not like him that was swallowed of the Whale. He invoked his Lord in his affliction; if his Lord had not sent him his grace, he should never have come upon earth; when he repented of his sin, his Lord pardoned, and placed him in the number of the righteous. The unbelievers labour to shake thee through their looks, and that through envie; they affirm, that thou art possessed of the Devill, when they hear thee read the *Alcoran*; It was not sent but to instruct the world.

CHAP. LXIX.

The Chapter of Verification, containing fifty two Verſes, Written at Mecca.

Ekteri *intituleth this the Chapter of Judgment, becauſe that day all ſhall be verified.*

IN the name of God, gracious aud merciful. Verification approacheth, Verification approacheth; God hath not told thee in what time ſhall be the day of Verification; *Temod*, and *Aad* would not believe him that preached to them the day of affliction and ſorrow, but *Temod* was deſtroyed by an extraordinary noiſe, and *Aad* by an impetuous winde that God ſent againſt them ſeven nights, and eight dayes together; they were overthrown, ſtretched out like palms faln upon the earth: did any one among them ſave himſelf? *Pharoah*, and his predeceſſors, with the Inhabitants of the Cities that were overthrown becauſe of their ſins, diſobeyed the Prophets and Apoſtles of God, and were rudely chaſtiſed. We preſerved you in *Noahs* Ark, when the waters ſwelled, to ſerve for example of our omnipotency to them that ſaw it, and to ſuch as ſhall hear it mentioned. Be thou mindful of the day when the Angel ſhall ſound the Trumpet, when the earth ſhall lift it ſelf up, and the mountains tremble; then what muſt come to paſs, ſhall come to paſs; heaven with weakneſs ſhall open, and the Angel that ſhall bear the throne of God, ſhall be upon the border of the heaven. Then ſhall eight Angels preſent the books, wherein ſhall be written the ſins of men, and nothing ſhall be concealed. Such as ſhall take in the right hand the book of the accompt of their actions, ſhall ſay, we finde what we believed to be true, we know with certain knowledg the coming of this day, and the felicity of life is in Paradiſe: It ſhall be ſaid to them, eat and drink of the good things of Paradiſe at your pleaſure. They that ſhall take the book of accompt of their actions in their left hand, ſhall ſay, would to God that this book

book had been loſt, I know not what is this accompt; would to God that I had been eternally buried in the earth; the riches, authority, and treaſures of the world are to me unprofitable: It ſhall be ſaid to the devils, take them, binde them, and throw them headlong into hell, put chains ſeventy cubits long upon their arms, and caſt them into fire; they would not believe in the Unity of God the Omnipotent; they have eaten the bread of the poor, they are this day without protection, and want bread, and ſhall finde nothing but the pains of hell prepared for the wicked. I ſwear, although ye ſee, and although ye do not ſee the *Alcoran*, it is the word of the Prophet, the Apoſtle of God, it is not the word of a Poet, but few perſons will believe it. It is not the word of one that is wicked, but few men remember it; it is ſent from God, Lord of the Univerſs. The Infidels ſay, oh Prophet if thou ſpeak, we will not hear thee, thy ſpeech ſhall not enter into our hearts: Say unto them, there is none among you able to deliver you from the puniſhment of your crimes; the *Alcoran* inſtructeth in the way of ſalvation them that believe in his divine Majeſty; I know that there are lyars among you, whom God ſhal put into the number of Infidels: the *Alcoran* is truth it ſelf. Praiſed be the name of God Omnipotent, and Majeſtique.

CHAP. LXX.

The Chapter of the Aſcent, containing forty four Verſes, Written at Mecca.

IN the name of God, gracious and merciful. Some perſons have demanded when ſhall be the day of Judgment, and in what time the wicked ſhal be chaſtiſed? none but God is able to deliver men from the torments of hell; he is Lord of the way that aſcendeth to heaven, the Angels and Spirits ſhall aſcend towards him at the day of Judgment; that day ſhall ſeem to the wicked to endure fifty thouſand years; expect with patience; the wicked imagine they are far from that day, but thou ſhalt

shalt see it speedily; that day shall the heaven resemble dissolved mettall; the mountains shall be like to carded woolll, which bendeth downwards; none shall ask his neighbour who he is, and they shall look one upon another; the unbelievers shall desire to redeem themselves from these pains, through the loss of their children, their wives, their brethren, their companions, their neighbours, and the loss of all that is on earth. The flame of fire shall rise upon them, and shall burn the skin of their head; they shall call upon those that are behinde them, that have, like themselves, abandoned the Law of God; and the covetous, that shall have heaped up treasures. Man was created timerous, he is afraid when evill befalleth him, and is arrogant when good hapneth to him; except the believers, who are stable in their faith, that persevere in their prayers, that give alms to the poor that beg, and those that are bashful, that believe in the day of Judgment, fear the punishment of God, and know none other women but their own, and their slaves, they shall be exempt from affliction at the day of Judgment; those that shall act the contrary, shall be in the number of the unjust. They who effect what they have promised, and preserve faithfully what to them hath been entrusted, who speak the truth in testimony, and who make their prayers at the time appointed, shall be honoured in Paradise. Wherefore is it that the Infidels, who are about thee, cast their eyes to the right hand, and to the left, with pride? do they require to enter into Paradise, and be saved? We have created them as other men. I swear by the Lord of the East and West, that we are able to change them into a people, better then they, and that it is a thing easie for us to perform; leave them in their errors, until they be come to the day when they are promised to be chastised, and that they shall come out of their sepulchres to repaire to universall Judgment; they shall repair thither terrified, and their sight shall be covered with shame; this is the day that hath been heretofore preached to them.

CHAP.

CHAP. LXXI.

The Chapter of Noah, *containing twenty eight Verses, Written at* Mecca.

IN the name of God, gracious and merciful. Before men were chastised, we sent *Noah* to preach to them the pains of hell; he said unto them, O ye people! I preach to you the pains of hell, worship one only God, and fear him, obey me, he shall pardon your sins, he deferreth your punishment until the day appointed, and shall not retard it; when his hour shall be come, did ye know it, ye would be converted. Afterward he said, Lord, I have exhorted this people night and day, but mine exhortations have been very much in vain, they have strengthned themselves in their impiety, and when I preached to them, they put their fingers into their ears, and covered their heads with their garments, that they might not hear; they continue in their impiety, and become proud: I have preached to them publikely, I lifted up my voyce, I have expounded to them the mysteries of thy Law; I said unto them, implore pardon of God, he is most merciful; he shall send you abundance of rain to water the earth; he shall give you store of wealth, and many children; he shall give you gardens embellished with fountains, and rivers; who hindreth you to honour God? He it is that hath created you in the condition wherein you are: consider ye not that he hath created seven heavens, the one upon the other? that he created the Moon with her brightness, and the Sun with his light? he hath caused the earth to bring forth all sorts of plants; he will cause you all to return to earth, and to revive; he hath extended it, to the end ye may walk in the wayes thereof, large and spacious. Lord, said *Noah*, this people hath disobeyed me, they have followed that which can give them neither posterity nor profit, but rather a most certain damage; they have conspired against me, and said among themselves, forsake not your gods, forsake not *Od*, *Soa*, *Igout*, *Jaoc*, and *Nesar*, they err from the right way; Lord, add to their confusion.

These are Idols.

confusion. Then were they drowned because of their sins, they shall be cast headlong into the fire, whence none but God is able to deliver them. *Noah* said, Lord, leave not a wicked man upon the earth, they will seduce thy creatures from the right way, they wil leave children, lyars, and impious like themselves; pardon my sins, pardon the sins of my father, my lineage, and those that shall believe in thy Law, and destroy the unjust.

CHAP. LXXII.

The Chapter of Devils, containing twenty eight Verses, written at Mecca.

Some Mahometans intitle this the Chapter of Spirits.

IN the name of God, gracious and mercifull. Say to the people, I have received an inspiration, which some devils heard of me when I read the *Alcoran*, and that they said, we have heard the miraculous *Alcoran* read, it teacheth the right way; we believe in what it contains; we believe not that God hath companions; we believe there is but one God, we believe not that he hath wives, or children, our ignorant persons blaspheme against his divine Majesty, nevertheless we imagin that they could not do it. There are who require aid of the devils, and augment their confusion, because they say, that God will not cause any to rise again; some devils have said, we have been as high as heaven, and found it furnished with guards and stars, we staied in a place a little distant to hear; there is one star that watcheth them that hearken, & drives them away; we know not if God hateth the men that are upon earth, or if he will teach them the right way; but we are now in the number of them that believe in the unity of his divine Majesty: they said, oh ye people! we were before in the way of error; we heretofore believed that God did not operate on earth, but no person, in whatsoever place he be, can avoid obeying his Will; we heard the book read that teacheth the right way; we

we believe in what it contains; he that believeth in God, will not fear any misery or injustice: there be of us that are good, and that trust in God; others there are, who are wicked and impious: such as obey the Commandments of God, follow the right way, and the wicked shall be precipitated into the fire of hell. Had the Infidels followed the right way, we had sent them from heaven abundance of rain, and given them our grace, I will try them, and such as shall despise the *Alcoran* shall be punished. The Temples belong to God, invoke one sole God in the Temples: when his servant riseth, he worshippeth his divine Majesty; it wanted not much, but these devils had published the plurality of Deities: Say unto the people, worship God my Lord; I believe in one God, who hath no companion, I can neither guide nor seduce you, but through his permission; If I disobey him none shall be able to save me, and I shall want protection at the day of Judgment. I can do no more for you, then to preach to you his Law; this is the subject of my Embassie: He who shall disobey God and his Prophet, shall be damned, and shall remain eternally in the fire of hell. The wicked shall know such as shall be deprived of succour and protection, when they shall behold the pains prepared for them. Say unto them, I know not whether what is promised to you, shall incontinently happen, or whether God will defer it some time; none knoweth what is to come but God, and those whom he hath elected to be Prophets and Messengers of his Will; he inspireth into them his Commandments, to preach to men; he upholdeth all the actions of men, and keepeth an exact accompt of every thing.

CHAP.

CHA. LXXIII.

The Chapter of the Fearfull, containing twenty Verses, Written at Mecca.

The Arabians *have intituled this the Chapter of the Fearful; When the Angel* Gabriel *brought this Chapter to* Mahomet, *he was afraid of the splendor of his light, and covered himself with his garments, which gave occasion to the Angel to call him, and say, oh fearful! and not, oh Prophet! as he was wont.*

See *Gelaldin.*

IN the name of God, gracious and mercifull. O thou Fearful! Arise by night, pray to God at midnight, until two third parts of the night, and more. Read the *Alcoran*, and meditate thereon, observe what it contains; although it be tedious to thee, thou wilt best comprehend it after thy first sleep, because thou in the day hast affairs that divert thee. Remember thou the name of God, forsake the world to worship him, he is Lord of the West, and East, there is no god but God, take him for thy protector: be not impatient at what the wicked say; separate thy self from their society, without fear, leave me to punish them; is there any one that is able to defend them? their punishment is deferred, but I have chains of iron, bread full of thorns, and great torments to inflict on them, at the day when the earth shall tremble, and the mountains shall be dissolved into dust. O ye people! we have sent to you a Prophet, our Apostle, to instruct you, as we did to *Pharoah*; he was disobedient and obstinate, and we severely chastised him. How will ye secure your selves from the torments of hell, if ye be in the number of the wicked? What will ye do at the day when Infants shall be men, and heaven shall be opened? What God promiseth is infallible; these things are for the instruction of them that desire to follow the way of salvation. Thy Lord knoweth that thou wilt arise about the third part of the night, or at midnight, as likewise a part of those that are with thee; he reckoneth the hours and the minuts of night and day, he knoweth

knoweth that thou canst not reckon them exactly; he pardoneth thee, if thou riseſt a little ſooner, or a little later; read during this time what thou ſhalt be able to read of the *Alcoran*; God knoweth that there will be perſons among you that will be ſickly, others that will be in travel for their affairs, and ſome that will fight for the faith; theſe perſons ſhall be excuſed: Read what ye ſhall be able of the *Alcoran*, lift up your prayers to God, pay tithes, lend to God ſome benefit, ye ſhall one day finde the good that you ſhall have done, and a very good reward; beg pardon of God, he is gracious and merciful.

CHAP. LXXIV.

The Chapter of the Wrapped, containing fifty ſeven Verſes, written at Mecca.

Mahomet was wrapt in his garments when the Angel brought him this Chapter.

IN the name of God, gracious and merciful. O thou wrapped! Ariſe, and preach to the people the torments of hell, thy Lord is more powerful then the Idols, make clean thy garments, be thou mindful of the pains prepared for unbelievers; ſeparate thy ſelf from their company; lend nothing to Uſury; the day that the Trumpet ſhall ſound, ſhall be extreamly irkſome to the wicked; that day, let me chaſtiſe him whom I created, and to whom I gave riches, and children, and whom I placed in plenty; nevertheleſs he demandeth more, and is obſtinate, to diſobey my Commandments; I will add to his pains, becauſe he blaſphemeth againſt the *Alcoran*; wherefore doth he blaſphem? he maketh his countenance ſorrowful, covered with hypocriſie; when he beholdeth the people, with his eyes melancholique, and eſtranged from the way of ſalvation, he is proud, ſcorneth to follow the Prophet; ſaith, that the *Alcoran* is but Magick, and but the word of man; he ſhall be precipitated into the bottom of hell, nothing remains to him but to be burned; nineteen Spirits ſhall be appointed to torment the wicked: they that puniſh the damned are Spirits. We have mentioned this number of nineteen, to ſeduce the Infidels,

and

and confirm the truth, and the True-believers in their faith. They whom God instructeth in the Scripture, and who believe in his Law, are not in doubt of these Spirits; but such as have evill in the heart; who doubt of his Law; and the wicked say, that he by this number, meaneth God; Thus God seduceth and guideth whom he pleaseth; no person knoweth the number of his Angels, but God. I swear by the entrance of the night, and the morning, that hell is an exceeding great punishment, prepared for the impious. The believers, and unbelievers, the good and the bad, shall answer for their actions; and such as shall have their book of accompt in the right hand, shall goe into Paradise; they shall enquire of the damned, and say to them, who did cast you into hell? They shall answer, we did not pray to God at the time appointed; we gave not to the poor to eat; we believed there was neither Resurrection, nor Judgment, untill death surprized us, the prayers of them that pray for them, shall be in vain. Wherefore is it that unbelievers depart from the Law of God? They are like to the wilde Ass, which flyeth as far as he can, when he seeth the Lion approach him; every one of them would particularly see a book to instruct them, and apprehendeth not the day of Judgment; Certainly the *Alcoran* teacheth them the Law of God, that reade it; none shall understand it, but he that shall be pleasing to God, who shall have his fear before his eyes, and shall implore pardon of his sins of his divine Majesty.

CHAP. LXXV.

The Chapter of the Resurrection, containing forty Verses, Written at Mecca.

IN the name of God, gracious and mercifull. I swear that it is most true, that men shall rise again. I swear, that the wicked shall render an accompt of their actions;

actions; think they that I cannot recollect their bones? I will recollect all of them after they shall be corrupted; I am able to recollect their fingers, as they had them in their youth. Certainly man is prone to blaspheme, before the coming of the day of Judgment, and enquireth when that day will be. When his sight shall be troubled, and the Sun and Moon gathered together, then shall he say, whether shall I flye? It shall be said to him, thou shalt have none other refuge but in God; he shall be surprized, and all his offences shall be commemorated to him, and he shall witness against himself: Speak not then in a word, if he will excuse himself, be not thou impatient; I know all that is in his heart, I know what thou hast taught him; I did reade with him, that read to thee the *Alcoran*, and made thee to understand it; Man presseth himself to goe to his dishonor, and considereth not his end, he shall raise the head, with a countenance content to see God, but at the same instant shall have the face covered with affliction, and shall know, that he is in the height of all miseries; His soul shall be conducted towards God, when it shall be separate from his body; If it renounce the Law of God, it shall goe towards the damned, towards them that extend their armes through dispair. It shall be said to him, God alone, whom thou wouldst not obey, was thy Lord and protector. Doth man think to be forsaken, and that no acoompt shall be required of his actions? Was not he created through our speciall grace, of mire, and of congealed blood? Did we not create him male, and female? He that hath done this, cannot he revive the dead?

CHAP. LXXVI.

The Chapter of Man, containing thirty Verses, Written at Mecca.

IN the name of God, gracious and mercifull. Man continued a while, without having in him any thing memora-

ble; We created his posterity of his seed, mingled with that of the woman; we gave him sight and hearing, and taught him the way of Salvation. Some have embraced the faith, and others have been Infidels; we have prepared for them chains, and bonds, to drag them into the fire of hell. The just shall
See *Exteri.* drink of wine, that shall issue out of a fair Fountain; all the servants of God shall drink [thereof] and shall cause it to flow, as shall seeme good to them. God will deliver from the pains of hell, such as shall satisfie their vowes, as shall apprehend the day of Judgment, as shall give alms to the poor, to orphans, and prisoners, without hope of thanks, or recompense, but only for the love of his divine Majesty, because of the fear they have of the torments of the day, grievous and irksome to behold. God shall rejoyce, and reward them for their good works, he shall open to them the gate of Paradise; they shall be cloathed with silk, reposed on stately beds, and shall not be troubled either with the heat of the Sun, or the cold of the Moon; they shall be under the shadow of the Trees of Paradise, there shall they gather fruits, as they stand, sit, and lie down; Vessels of silver shall be brought about them, and round Cups full of a delicious drink, as much as they shall desire, mingled with ginger, that shall issue out of a clear fountain, and shall be encompassed with young pages to serve them, who shall resemble polished pearls; when thou shalt behold them, thou shalt see a grace that cannot be expresst; they shall be cloathed with purple, and green shining silk, and shall have bracelets of Silver; God shall give them a drink, clear and most pure, these delights shall be the reward of their perseverance. We have sent thee the *Alcoran* to instruct the people; attend the Judgment of thy Lord against them that scoffe, and obey not the wicked; Remember thou the name of God, morning and evening, worship him by night, praise him a long time; the Infidels affect the world, and think not on their end, neither the day of Judgment; we created them, we have given them strength to walk, and if it be our pleasure, we will establish other persons in their place. He that shall desire to

follow

follow the Law of God, shall follow it; but none shall follow it, if it please his divine Majesty; he knoweth all, and is most wise, he giveth his grace to whom he pleaseth, and hath prepared grievous torments for the unjust.

CHAP. LXXVII.

The Chapter of them that are Sent, containing fif Verses, Written at Mecca. *tj*

IN the name of God, gracious and mercifull. I swear by the Angels that followed [each other] thick as the hair of the foretop of horses, when God sendeth them to execute his commands; by the Angels which he sendeth to punish them whom he will destroy; by the winds which he sendeth, to make the rain to fall where he listeth; by the *Alcoran*, that distinguisheth good from evill; and by the Angels that inspire into men the fear of the pains of hell, and implore pardon of his divine Majesty, that the punishment promised to the wicked, is infallible. Then shall not the Stars appear any more; the heaven shall open, the Mountains shall walk, the Prophets and Apostles of God shall assemble, to bear testimony against them that have despised their instructions; the good and the wicked, the believers and unbelievers shall be separated. I will not tell thee when this day shall be, it shall be unhappy for the wicked. Have not I heretofore destroyed the impious with their blasphemies? Have not they left a posterity, wicked as they, whom I likewise have destroyed? Thus will I hereafter destroy the Infidels, and misery shall be upon them eternally: Have we not created you of weak seed, retained in the womb of your mothers, untill the time appointed? This is a grace that we have conferred on you: Misery shall be upon the Infidels at the day of Judgment. Have we not created the earth, to assemble the living and the dead? Have we not raised the Mountains? Have we not given you fresh water to drink? Misery shall

be upon the wicked at the day of Judgment; It shall be said unto them, goe into the fire of hell, which ye would not believe, goe into the smoak, divided into three parts, nothing shall free you from the heat thereof, and light shall not deliver you from that fire; it shall cast forth black flames, that shall rise higher then the highest buildings of the earth, and like to large coverlets of beds, extremely black. The day of Judgment shall be unhappy to Infidels: It shall be said to them, behold the day of the separation of the good from the bad; exercise your slights, if ye can, to deliver you from the pains of hell; the day of Judgment shall be unhappy to Infidels. The good, who shall have had the fear of God before their eyes, shall be under the shadow of the trees of Paradise, nigh to delicious fountains, with all sorts of fruits, that they shall desire. It shall be said to them, eat, and drink at your pleasure, in reward of your good works; thus are the righteous rewarded. The day of Judgment shall be unhappy for Infidels. Oh ye Infidels! live in the world, ye shall be there suffered some time; ye are wicked, but yee shall be miserable at the day of Judgment. The wicked deride them that exhort them to pray to God, they shall be miserable at the day of Judgment. In what will they believe, if they believe not in the *Alcoran*?

CHAP. LXXVIII.

The Chapter of News, containing forty Verses, written at Mecca.

IN the name of God, gracious and mercifull. What do the wicked enquire of each other, touching the great news, of which they are in different opinion? They shall learn it, they shal learn it; Have not I created, and extended the earth? have not I raised the Mountains to establish it? Have not we created you, male and female? Have not we created sleep, and

and the night for repose, and the day of labour? have we not built over you seven heavens, and the Sun full of light? have we not caused rain to descend from the clouds, to cause the earth to produce its plants, and gardens of divers fashions? The day of Judgment shall be a day of joy, and sorrow. When the Angel shall sound the Trumpet, all the world shall come in troups to universall Judgment; Heaven shall open its gates, the Mountains shall walk, and hell is the place prepared for the seduced, there shall they remain eternally. They shall finde there no rest, neither drink, but of boyling, and most stinking water, a reward conformed to their works; the Infidels believe not that they must render an accompt of their actions, and blaspheme, but we keep accompt, and write exactly what they do. It will be said to them at the day of Judgment, Taste this day the punishment that ye have merited, your pains shall be augmented, and pains upon pains. They who shall have had the fear of God before their eyes, shall be in a place of felicity, in the gardens of a most fertile Land, enriched with grapes, and Pomegranats; they shall drink in Cups full of a delicious liquor, and shall hear no vain speeches, nor lying; such is the recompense of them that obey the Commandments of God; He is Lord of the heavens and earth, none shall dare to speak when the Spirits and Angels shall be assembled before him, none shall be able to speak or pray for another, without his permission, This day shall be the day of truth; they that shall be acceptable to him, shall retire towards his divine Majesty. We have preached unto you, that the punishment of God shall speedily come upon you; every one shall see all that he shall have done, and the wicked shall say at the day of Judgment, would to God that I had been earth and dust.

CHAP. LXXIX.

The Chapter of Them that take away, containing forty six Verses, Written at Mecca.

Gela'din entituleth this, the Chapter of them that draw forth the soul.

IN the name of God, gracious and merciful. I swear by the Angels that take away the souls from the bodies of Infidels, and the wicked; By the Angels that accompany the souls of believers; By the Angels that exalt the glory of God: By the Angels that guide the souls of the righteous, when they goe into Paradise, and by the Angels that are appointed for the affairs of the world, that all people shall rise again at the day of Judgment; that day the earth shall tremble, and the hearts of men shall tremble at the first time that the Trumpet shall sound; at the second, their sight shall be troubled with fear, and they shall say, Behold! we, we are returned upon earth, to the place whence we departed; our bones were rotten, and our return to the world shall bring upon us only misery; this second sound of the Trumpet is a sign of the wrath of God; Then shall they be out of their sepulchers, revived upon the earth. Hast thou learned the history of *Moses*, and how God his Lord called him in the holy valley, called *Toi*, and how he said, goe towards *Pharoah*, he is seduced from the right way, and is in a great error; Say unto him, I called thee to the way of Salvation, I will purifie and guide thee into the way of the Law of God, to the end thou mayst have his fear before thine eyes. *Moses* made *Pharoah* to see one of his great miracles, nevertheless he contemned *Moses*, disobeyed him, and departed from the right way; he caused his people to assemble, and made proclamation, that he was their God, but God rigorously chastised him, because of his blasphemies; this is an example of his omnipotency to them that are righteous. Oh ye wicked! were ye more difficult to create then heaven? God hath raised the roof thereof, and proportioned it; he hath made the night obscure, and the day full of splendor, he hath stretched forth

forth the earth, hath made fountains to spring forth, to water the plants, and to give drink to beasts; he hath elevated and established the Mountains for you, and for your flocks. Men shall call to minde the good and the evill that they have done, at the second sound of the Trumpet, and hell shall appear open before their eyes. The wicked, that have followed their own appetites on earth, shall be precipitated into hell, and such as have had the fear of God before their eyes, and have subdued their passions in this world, shall goe into Paradise. The wicked will ask of thee, when the day of Judgment shall be? none knoweth it but thy Lord: Thou art not sent but to preach the pains of hell to them that fear that day, as if they saw it present before their eyes; they shall imagine that they have not remained in the tomb, but from evening untill morning, when they rise again.

CHAP. LXXX.

The Chapter of the Blinde, containing forty two Verses, Written at Mecca.

IN the name of God, gracious and merciful. The Prophet frowned, had a surly countenance, and withdrew himself when the blinde came towards him. He will not tell thee, if he will believe in God, and if he will profess thy preaching; depart thou from him that shall depart from the Law of God, thou art obliged only to preach to him, and not to make him to believe; but forsake not them that shall come to see thee to be instructed, and shall fear God. The *Alcoran* is sent for the instruction of men; it was copied upon the book that is kept in heaven, to which honor and praise is due eternally. Wherefore is man impious? Is it because he is created of a little water, retained in the womb of his mother, untill the time appointed? and because he found the way to come forth? is it for that God causeth him to dye, and to revive when it seems good to him? He performeth not what God

commandeth, neither considereth the good things that nourish him: We have sent rain, we opened the treasures of the earth, we made all sorts of grain to spring forth; Blites, Olives, Dates, Gardens, and fields full of fruits, and herbs to nourish you, and your flocks. When the Angel shall sound the Trumpet the second time; Man shall flie his brother, his mother, wife, and children; every one shall take thought for himself; that day shall the wicked have countenances covered with affliction; the countenance of the good shall be joyfull, and such as have sought the way between faith and impiety, shall have the countenance covered with earth, and dust.

CHAP. LXXXI.

The Chapter of Roundness, containing twenty nine Verses, Written at Mecca.

IN the Name of God, gracious and merciful. When the Roundness of the Sun shall appear, the Stars fall, the Mountains walk, the Camel be without burden, and without keeper; when the beast shall be gathered together, the Sea covered with fire, Souls return into bodies, the * Daughter demand why they put her to death; when the book of good and evill shall open, when heaven shall cast off its ornaments, the fire of hell appear, and Paradise be opened; then shall souls know the good and the evill that they have committed. I swear by the Planets, by the obscurity of night, and by the brightness of day, that the words of the *Alcoran* are the words of the Prophet, beloved of God, powerfull with his divine Majesty; ye ought to obey him, he is a faithful observer of what is commanded him, he is not possessed of the Devill, as yee have imagined, he hath seen the Angel clearly, and without riddle, and is not perplexed for what is to come; the words of the *Alcoran* are not the words of the Devill; on whatsoever side ye turn you, it is only for the instruction of men, and such among you, as will follow the right way, but

* The *Arabians* buried their daughters alive, when they had done a fault.

but ye shall have no inclination to follow it, if it please God, the Lord of the Universe.

CHAP. LXXXII.

The Chapter of the opening of Heaven, containing seventeen Verses, Written at Mecca.

IN the name of God, gracious and merciful. The souls shall know the good and the evil that they have done, when the heavens shall open, the stars fall, the seas be gathered together, and the sepulchres be opened. O man! what maketh thee so proud, as to rise against God, who hath created thee, who hath formed and proportioned thee after what manner he pleased? O ye wicked! ye will not believe the day of Judgment: there are Angels that observe your actions, and are obedient to God. The just shall go into Paradise, and the unjust be precipitated into the fire of hell, whence they shall never return. I will not tell when the day of Judgment shall be; that day none shall be able to succour his neighbour, and God alone shall command.

CHAP. LXXXIII.

The Chapter of Them that Weigh with false weights, containing thirty six Verses, written at Mecca.

IN the name of God, gracious and merciful. They that weigh with false weights, and measure with false measures, believe not to rise again, at the day when all the world shall appear before God to be judged. Certainly the book wherein the sins of the wicked are written, is kept in hell. Misery shall be upon Infidels at the day of Judgment; none doubteth the coming of this day but the wicked: when they hear the Commandments of God preached, they say, that it is but an old fable,

impiety

impiety retaineth them in this error, and induceth them to abandon the Law of his divine Majesty, but they shall be cast headlong into the flames of hell. It shall be said unto them, behold the punishment which ye would not believe. The book wherein the good works of the righteous are written, is reserved in heaven; the Angels are witnesses, how the just shall enjoy the delights of Paradise, they shall see the emense graces of God, reposed on delicious beds, their countenance shall be covered with joy, and content; they shall drink of purified wine, most savory, that shall have the odour of Musk, preserved in bottels, that none but themselves shall open, and it shall be mixt with the water of the fountain of Paradise, where the Cherubins do drink. The Infidels deride the true believers that would instruct them, nevertheless when they return to their companions, they admire their doctrine, and say, when they see them, behold the seduced, but they are not sent to be their tutors. The Infidels that shall be converted, and believe in the day of Judgment, shall go into Paradise, they shall enjoy the grace of God, they shall behold the grievous torments of the damned, that shall be punished after their demerits, and shall finde in the other world what they have done on earth.

CHAP. LXXXIV.

The Chapter of the Cleft, containing twenty five Verses, Written at Mecca.

IN the name of God, gracious and merciful. The day of Judgment shall appear, when the heaven shall cleave asunder, and the earth cast men out of their sepulchres by the Commandment of God. O man! thou goest daily towards death, and shalt finde in the end the good and evill that thou shalt have done: he to whom shall be given the book of accompt of his actions in the right hand, shall be blessed, he shall go with his companions into Paradise, where he shall enjoy eternall

nall felicity: He to whom shall be given the accompt of his actions in the left hand, shall be damned, he shall be cast headlong into the fire of hell, because of the unlawful pleasures that he hath taken in the world, and for that he believed not in the Resurrection: God beholdeth all that he doth, and keepeth accompt. I swear by the redness that appeareth in the Air, when the Sun setteth, by the obscurity of the night, and the brightness of the Moon, that you all shall change being and posture, and shall revive after your death. Wherefore is it that the wicked believe not in God? why do they not humble themselves when they hear the *Alcoran* read? they blaspheme against God, but he knows all their actions; declare to them that they shal be chastised, and that such as believe in his Unity, and do good works, shall receive an infinite reward.

CHAP. LXXXV.

The Chapter of Signs Celestiall, containing twenty Verses, Written at Mecca.

Many Mahometane Doctors intitle this the Chapter of Castles.

IN the name of God, gracious and merciful. I swear by heaven, adorned with signs, and by the day of Judgment, by the Angels and men, that they who have made pits filled with fire to burn the true-believers, shall be witness of their own malice, and shall avouch, that the fire burned themselves, to make them know the unity of God, and the truth of his Law. God is Omnipotent, and alwayes victorious, he is the King of the heavens and earth, he beholdeth all. They that torment true-believers, and shall not repent, shall be damned, they shall burn eternally in the fire of hell; and such as shall believe in God, and do good works, shall dwell in pleasant gardens, wherein flow many rivers, where they shall for ever enjoy supream felicity. The wrath of God is strong, he maketh his

his creatures to die, and rise again when he pleaseth; he is merciful towards them that repent of their sins, and loveth them that serve him. He hath created his throne, to which praise is due eternally; he raiseth up whom he listeth, and nothing is to him impossible. Hast thou heard the History of the people of *Pharoah* and *Temod*? God shall chastise in like manner them that shall not believe in his Law, he knoweth them all. Certainly the precious *Alcoran* is written in the book that is reserved in heaven.

CHAP. LXXXVI.

The Chapter of the Star, or of the North Star, containing seventeen Verses, written at Mecca.

IN the name of God, gracious and merciful. I swear by Heaven, and the Star that teacheth men the way. I will not tell thee by what star; by the star full of brightness; that every person hath a guardian (which observeth the good and the evil that it acteth;) Doth not man consider of what he is created? He is made of a little sprinkled water that issueth out of the body of man and woman; God shall make him to rise again at the day of Judgment, and none shall be able to protect or defend him from the wrath of his divine Majesty. I swear by heaven that returneth the rain, by the earth that openeth it self, and receiveth it, to produce its fruits, that the *Alcoran* distinguisheth good from evil, and that it was not sent in vain. The unbelievers conspire against the Prophet, but God shall turn their conspiracie against them, and they shall not know it. Be thou patient, and awhile endure the Infidels.

CHAP.

CHAP. LXXXVII.

The Chapter of the High and Mighty, containing seventeen Verses, Written at Mecca.

IN the name of God, gracious and merciful. Exalt the name of thy Lord, high and mighty, who hath proportioned all that he hath created; he ordaineth what he listeth, and guideth into the right way them that are pleasing to him; he causeth herbs to spring out of the earth createth them green, rendreth them dry, and altereth them as to him seems good. I wil read to thee the *Alcoran*; forget nothing of what thou shalt read, but that which God shall will thee to forget, he knoweth whatsoever is kept secret in the world, and whatsoever is made manifest. I will instruct thee in his Law; preach the *Alcoran*, it shall be profitable to him that shall have the fear of God before his eyes: such as shall despise it, shall be miserable, they shall be precipitated into the fire of hell, where they shall not be able, either to live, or die; and he that shall embrace the Law of God, and shall be mindful of his name, shal be blessed. Pray to God at the time appointed. Certainly the righteous shall be heirs of the good things of the earth, and those of heaven that are exceeding great, and eternall; this is written in the ancient books of *Abraham* and *Moses*.

CHAP. LXXXVIII.

The Chapter of the Covering, containing twenty six Verses, Written at Mecca.

Gelaldin *intituleth this, the Chapter of Judgment, because that day the damned shal be covered with fire and fear.* See *Exteri.*

IN the name of God, gracious and merciful. Hast thou heard mention of the covering? That day shall the countenance

nance of the wicked be covered with affliction, they shall enter into fire that is extreamly hot; they shall drink of boyling water, they shall eat nothing but bryers and thorns; they shall be extreamly lean, and famine shall not deliver them from an infinite number of other miseries. That day shall the good be filled with content, they shall be recompensed for their labours; in Paradise they shall hear nothing spoken that may displease them; they shall see fountains flow, lying upon high beds, they shall drink in fair glasses, fixed on diamons, upon pillows well disposed, and upon pallets will adorned; will not the wicked consider the miracle of the she Camel? how it was created? how heaven was elevated? how the mountains were disposed, how the earth was extended? Preach to the wicked the pains of hell, thou art sent to preach to them, and not to constrain them, God will chastise with his great chastisement him that shall abandon his Law, and traduce the *Alcoran*; All men shall be one day assembled before his divine Majestie, to give accompt of their actions.

CHAP. LXXXIX.

The Chapter of the Morning, containing thirty Verses, Written at Mecca.

See *Kitab el tenoir*. Ye shal there see the exposition of this passage.

IN the name of God, gracious and mercifull. I swear by the Morning, by the tenth night of the moneth, by even and odd, and by the coming of night, that the wicked shall be chastised. Is there any thing in consideration of this oath, that can move men to fly uncleanness? Considerest thou not how God entreated *Aad* the Sun of *Arem*, that dwelt in pavillions supported by columns, so big, that there were none like to them in his Countrey? Knowest thou not how he used *Temod*, who hewed stones and rocks to inhabit the Valley? Knowest thou not how he entreated *Pharoah*, who pierced with pins the feet and hands of such as he gave up to punishment? Knowest thou not how he entreated them that heretofore erred from the

the right way in their own Countreys, and that increased their pollution? he poured upon them divers torments; he observeth all that men do; he giveth store of goods to them that he doth not try, and taketh them away from such as he proveth. The wicked will not give honour to Orphans, they will not abstain from eating the bread of the poor; they shall give an accompt, they too much affect riches; when the earth shall tremble, and shall overthrow all the buildings, when the Angels shall descend in order, by the command of thy Lord, then shall hell be open to the wicked, they shall call to minde what was preached to them in the world, and say, why did not I observe the Commandments of God during my life? they shall be punished more then ever any hath been, and shall be more straitly bound then ever any hath been bound. It shall be said to the blessed, O thou soul! that hast observed with courage, and without fear the Commandments of God, return to thy Lord with content, enter into the society of the blessed, enter into Paradise.

CHAP. XC.

The Chapter of the City, containing twenty Verses, Written at Mecca.

Many have entituled this, the Chapter of Night.

IN the name of God, gracious and merciful. I swear by that City which is permitted thee to conquer; I swear by the *Mecca.* father and the childe, that we created man in misery; thinketh he that there is none stronger then he? He saith, that he hath expended great wealth; doth he think that none hath seen what He declams he hath done? Have we not given him two eyes, a tongue, two against *Coreis.* lips? Have we not given him to see the way of good and of See *Gelaldin.* evil? he shall be severely chastised, but I will not tell thee with what kind of chastisement. Wherfore doth he not deliver slaves? Wherefore doth he not give to eate to them that are hungry, to Orphans, and his kindred that are in necessity, and to the poor?

poor? Patience and charity are recommended among true-believers, they shall be seated at the right hand; and such as impugn the Mysteries of our Law, shall be at the left hand, they shall be shut up in the fire of hell.

CHAP. XCI.

The Chapter of the Sun, containing fifteen Verses, written at Mecca.

IN the Name of God, gracious and mercifull. I swear by the Sun, and his light, by the Moone and her splendour, by the fire, and its elevation, by the night, and its obscurity, by Heaven, and the Starres thereof, by the earth, and its plaines, by the creation of the soule, by the knowledge of vertue and vice, that he that shall be purified from his sinnes, shall be most happy, and that he who defileth himself with vice, shall be most miserable. The people of *Temod* traduced their Prophet, because of their obstinacy; but certainly they were chastised. The Apostle and Prophet of God said unto them, Behold the Camel of God, suffer it to drink; they derided him, and slew that Camel, God severely punished them, he spared not his chastisement against them.

CHAP. XCII.

The Chapter of Night, containing twenty Verses, written at Mecca.

IN the Name of God, gracious and mercifull. I swear by the obscurity of Night, by the brightnesse of Day, by the creation of man and woman, that your actions are very different. He that shall yeild to God the obedience that is due to him, and believeth in his Unity, shall go into Paradise; and whosoever shall not praise his divine Majesty, and will not be con-

converted, shall go into hell, his riches shall not save him, and he shall be cast headlong into eternall flames. It is we that guide the people, we dispose the beginning and end of every thing; I preach to you the torments of hell, none shall enter there, but the wretches that have blasphemed, and departed far from the way of salvation; he that hath the fear of God before his eyes, and giveth almes, shall be delivered from the fire of hell, every one shall be recompensed for what he hath done for the love of God; he shall be satisfied and contented.

CHAP. XCIII.

The Chapter of the Sun rising, containing ten Verses, Written at Mecca.

IN the name of God, gracious and mercifull. I swear by the brightnesse of the rising of the Sun, and by the darknesse of Night, that thy Lord hath not forsaken thee. He doth not hate thee, his delay shall be to thee advantage, and in the end thou shalt be content; Did he not well lodge thee, when thou wert an Orphan? Did he not well guide thee, when thou wert seduced? Did not he enrich thee when thou wert poor? Do no injury to Orphans, devoure not the poore, and recount the graces that God hath conferred on thee.

Mahomet complains to the Angel Gabriel, because he so long had refrained to visit him.

CHAP. XCIV.

The Chapter of Joy, containing eight Verses, Written at Mecca.

IN the name of God, gracious and mercifull. Have not I rejoyced thine heart? have not we delivered thee from the burden that was heavy on thy shoulders? we have raised thy name and reputation, affliction is followed of content; when thou shalt have finished thy prayers, labour, and love thy Lord.

CHAP. XCV.

The Chapter of the Figge, containing eight Verſes, written at Mecca.

IN the name of God, gracious and merciful. I ſwear by the Figs and Olives, by Mount *Sinai*, and by the ſafety and freedom that is in this City [of *Mecca*] that we created man with proportion, afterwards we rendred him contemptible, except the true believers that do good works; they ſhall receive an infinite reward. After this, (o wicked man) what maketh thee to blaſpheme againſt the Faith? is not God the Iudge of Iudges?

CHAP. XCVI.

The Chapter of Blood congealed, containing ſeventeen Verſes, written at Mecca.

Bedaoi *and* Gelaldin *call this the Chapter of Reading.*

IN the name of God, gracious and mercifull. Read the *Alcoran*, and begin through the name of God, who created all, who made man of a little congealed blood. Read the *Alcoran*, and exalt the glory of thy Lord, who hath inſtructed man in the Scriptures, who taught him what he knew not; nevertheleſſe, he is in a great errour, he will not conſider that he ſhall return before God. Haſt thou conſidered him that would have hindred one of the ſervants of God to make his prayers? haſt thou underſtood if he were in the way of ſalvation? haſt thou ſeen if he blaſphemed? if he hath abandoned the faith? knoweth he not that God forſaketh him? If he deſiſt not, he ſhall be dragged by the haire into the fire of hell, with the wicked; he ſhall quit the place where they aſſemble, to diſpute againſt the faith, and the devils ſhall caſt them headlong

long into flames eternall. Disobey not the commandments of God, persevere in thy prayers, worship God alwayes; obedience to his commandments shall draw thee near to his divine Majesty.

CHAP. XCVII.

The Chapter of Glory or Power, containing five Verses, written at Mecca.

IN the name of God, gracious and mercifull. We sent the *Alcoran* in the night of Glory and Power, I have not taught thee the graces of this night of glory and vertue; The prayers and good works that are done that night, have more of merit and efficacy, then those that have been performed in a thousand months. The Angels descended that night to the earth, thorough the permission of their Lord, and salute the true believers, untill the dawning of the day.

CHAP. XCVIII.

The Chapter of Instruction, containing eight Verses, written at Medina.

IN the name of God, gracious and mercifull. They that understand the Scripture, and believe in many gods, will not relinquish their idolatry, untill they have heard the instruction of the Prophet of God; he shall read unto them a book clean and pure, wherein are written the precepts of the right way. They that know the Scripture, are not divided, untill they have learned this instruction. It commandeth to worship one only God, to make their prayers at the time appointed, and to pay tithes, this is the right way. The unbeleivers that know the Scriptures, and adore many Gods, shall remain eternally in the fire of hell, and shall be most miserable. They that believe in

one God, and performe good works, shall be most happy, they shall be recompensed of their Lord in the garden of *Eden*, wherein flow many rivers, where they shall dwell eternally. God shall be satisfied with their obedience, and shall give them his blessing, prepared for them that fear him.

CHAP. XCIX.

The Chapter of the Earthquake, containing eight Verses, Written at Medina.

IN the name of God, gracious and mercifull. When the earth shall tremble, and shall cast bodies out of their sepulchers, man shall demand what it will do; they shall tell him news, to wit, that God hath commanded it to do so. That day shall men come out of sepulchers from divers places, and shall see the good and the evil that they have done; he that hath committed evil, of the weight of an atome, shall be chastised; and he that shal have done good, of the weight of an atome, shall be rewarded.

CHAP.

CHAP. C.

The Chapter of Horses, containing eleven Verses, written at Mecca, *and* Medina.

Some Arabians *have called this the Chapter of Return, or of them that return.* See *Gelaldin.*

IN the Name of God, gracious and mercifull. I swear by the Horses, and the noyse that they make with their feet, when they return to war, and by the fire which they make to arise, when they strike their feet against stones, that run lightly through jealousie, and raise the dust in the midst of enemies, that man is ingratefull for the graces of his Lord, he himself is witness of his ingratitude, and too much affecteth the riches of the Earth; knoweth he not that God will make all the world to revive? that he will bring to light whatsoever is most secret in the hearts of men? and that he knoweth all that they have done?

CHAP. CI.

The Chapter of Affliction, containing eleven Verses, written at Mecca.

IN the name of God, gracious and merciful. When the extreme affliction shall appear, I will not tell thee in what time this shall be, then shall all men be assembled, stretched out, like Quilts, and the mountains shall be like carded wool. Such whose ballance shall be weightie with good works, shall goe into Paradise; and they whose ballance shall be light of good works, shall goe into hell, they shall goe into a fire so hot, that I am not able to expresse the heat.

CHAP. CII.

The Chapter of Abundance, containing eight Verses, written at Mecca.

IN the Name of God, gracious and mercifull. Certainly all your care, even to the grave, is in the abundance of your wealth; but ye shall hereafter learn, ye shall hereafter learn the truth; If ye had knowledg, ye would meditate on the torments of hell, you shall see one day, that they are indubitable, then shall ye ask where is Paradise?

CHAP. CIII.

The Chapter of the Evening.

It is an hour appointed to the *Mahometans* to pray.

IN the name of God, gracious and mercifull. I swear by the hour of the Evening, that men are inclined to their destruction, except such as believe in God, that do good works, and have in esteeme truth and perseverance.

CHAP. CIIII.

The Chapter of Persecution, containing seven Verses, written at Mecca.

IN the name of God, gracious and mercifull. Misery is upon him that persecuteth his Neighbour; persecution hath its Counter-persecution. He that heapeth up treasures, and is busied to count them, thinketh they will make him immortall, but they shall precipitate him into his misery; I will not tell thee into what misery, but the fire of hell is alwayes kindled to burn the heart of the wicked; they shall be overwhelmed in flames, and bound to great pillars.

CHAP.

CHAP. CV.

The Chapter of Elephants, containing five Verses, Written at Mecca.

IN the name of God, gracious and merciful. Considerest thou not how thy Lord entreated them that came mounted upon Elephants, to ruine the Temple of *Mecca*? Was not their conspiracie their own destruction? God sent against them flying troups, that threw upon them stones, whereon were imprinted their names; he made them like to corn sown in fields, devoured by beasts.

CHAP. CVI.

The Chapter of Coreis, containing foure Verses, Written at Mecca.

IN the name of God, gracious and mercifull. *Coreis* had no humanity for them; the people come every winter, and every summer, to worship the God of the Temple of *Mecca*, which nourisheth and delivereth them from famine and fear.

CHAP. CVII.

The Chapter of the Law, containing seven Verses, Written at Mecca.

IN the name of God, gracious and mercifull. Saweſt thou him that blasphemed against the Law? He it is that devoureth the substance of Orphans, and the bread of the poor: Misery is upon them that are not attentive to their prayers, that are hypocrites, and hinder men to do well.

CHAP. CVIII.

The Chapter of Affluence, containing three Verses, written at Mecca.

IN the name of God, gracious and mercifull. We have given thee a great affluence of our graces. Pray to thy Lord, lift up thine hands; he that hateth thee, shall be accursed.

CHAP. CIX.

The Chapter of Infidels, containing six Verses, written at Mecca.

IN the name of God, gracious and merciful. Oh Infidels, Idolaters! I worship not what ye worship, and ye worship not what I worship; I will not worship that which ye worship, and ye will not worship that which I worship; you observe your Law, and I mine.

CHAP. CX.

The Chapter of Protection, containing foure Verses, written at Mecca.

IN the name of God, gracious and mercifull. A great number of people embrace the Law of God, when he protecteth the True-believers, and giveth them victory. Exalt his glory, and implore pardon of him, he is most mercifull.

CHAP.

CHAP. CXI.

The Chapter of the Cord of Palme, containing eleven Verſes, written at Mecca.

Gelaldin *entituleth this the Chapter of Loſs.*

IN the name of God, gracious and mercifull. *Ablheb* loſt his hand; God chaſtiſed him, his riches ſhall not ſave him, he ſhall burn in eternall flames, with his wife that carrieth wood upon her neck, bound with a cord of Palme.

The wife of *Ablheb* did caſt ſtones in *Mahomets* way, in contempt. See *Bedaoi.*

CHAP. CXII.

The Chapter of Salvation, containing foure Verſes, written at Mecca.

IN the name of God, gracious and mercifull. Say unto unbelievers, God is eternall, he neither begetteth, nor is begotten, and hath no companion.

CHAP. CXIII.

The Chapter of Separation, containing five Verſes, written at Mecca.

IN the name of God, gracious and mercifull. Say unto them, God, who hath ſeparated light from darkneſs, ſhall defend me from all the evills that he hath created, from danger, darkneſs, from them that blow againſt the knot of the ſtring, from Sorcerers, and the envious.

CHAP. CXIV.

The Chapter of the People, containing six Verses, written at Mecca.

IN the Name of God, gracious and mercifull. Say unto them, I will beware of the temptations of the Devill, and the malice of the people, through the assistance of the Lord, and King of the people.

FINIS.

THE

THE LIFE AND DEATH OF MAHOMET,

THE PROPHET of the Turks, and Author OF THE

ALCORAN.

MAHOMET, *the son of* Abdalla, *a vicious Pagan, was born* Posthumus *at* * Jesrab, *then a Village of* Arabia Felix; *his mother a Jewess, both by birth and Religion, dying when he was two years old, left him to his* * *unckle* Abdal Mutalib, *who being of vile condition, and unable to give him education, above the common ignorance and irreligion of his Country, at the age of sixteen years, abandoned him to*

* Now a City called *Medina-talnabi*, [*i e*] the Town of the Prophet.

* Some will have him to be his grandfather.

to fortune, or after the barbarous custome of the Arabians, *sold him to the* Ismalite *Merchants, who exposing him to sale in the Markets, he was purchased by* Abdemonople, *a wealthy Merchant; He after some observation, and experience of his wit and industry, withdrew him from the common drudgery of a slave, to employ him with his other factors in Commerce, and finding him apt for those affaires, gave him the conduct of his Camels into* Syria, Ægypt, Persia, *and elsewhere. By which, in a short time, he became so expert in his Trade, that as he encreased the wealth and profit of his Master, so he gained his good will, and affection.*

At that time Heraclius *being Emperor of the East, and the seamless coat of the Church torn by variety of Sects, and Heresies, the Bishops and Governors in* Constantinople *justly fearing divine vengeance, by reason of the* Nestorian *heresie, which with that of the* Monothelites, *began afresh to infect their Clergie, deliberated on some Ecclesiastical censure against them: When* Sergius *a Monke, and Sectarie of* Nestorius, *conscious of his error, and dreading the punishment, fled secretly into* Arabia, *and found retreat and entertainment with* Abdemonople, *the master of* Mahomet, *where finding slender hopes of propagating his infectious Heresie (the family being Pagans) and less of overthrowing his opposites in Religions, he resolved to take revenge on Christianity it self, and to that effect began to practise on* Mahomet, *as a Subject prepared to receive the impression of his design.*

In the meane time, Abdemonople *dyed, his riches being augmented through the care and industrie of* Mahomet,

homet, *who having before insinuated into the favor of his Mistris* Aijssa, *by presents of rare toyes, procured in his Travels, by them, or through Sorcery (of which he was held guilty, and laboureth to purge himself in his* Alcoran) *so charmed her affection, that of her slave, he was advanced to be Lord both of her person, and fortunes.*

Being thus grown opulent, he sometime continued his trade, but then willing to take ease, as he had, during his voyages through severall Countries, been a Secker, and inquisitive concerning the diversity of Religions professed through the universe, so now (though irresolute which to follow) he rejected all, as vain, and fooliſh, except Judaisme and Christianitie, and approving the latter as the best, accordingly framed his life, assuming a specious forme of Sanctimony, which bred admiration in them that considered his former education, and gave him a repute above his expectation. But this hasty fruit was soon corrupted, and with the touch of Ambition (like the Apples of Sodome) *soon vanished into stinke and filthiness.*

For Sergius, *as subtile, as malicious, observing his disposition, and withall, after some discourse concerning the two Religions, of both which he found him excellently ignorant, seeing it no difficulty to distill into him the poyson of his Heresie, easily perswaded him, That Iesus Christ was but man simply, that for the merit of his vertues he was held as Deified: that the sufferings of his death were but humane inventions; that he was transported from this life to an immortall, and glorious, by another way then that of Death: That there is but one God, in one Person; so that the Faith of the Christians is vain, and invented, and that of the*

Jews

Jews *too loose, and lean, through their own obstinacy. That the* Arabians *being a dull and ignorant people, inclining neither to the one nor the other, but all (as many as had been touched with the fame of his new sanctity) admiring his perfections; The* Jews *and* Christians *being likewise enemies to each other, and the* Christians *at variance among themselves; He might in that juncture of affaires, assume the title of a Prophet sent from God, to disabuse the one, and the other, and save the world by another Law. This Counsell of* Sergius *took the desired effect, and* Mahomets *thoughts, before enflamed with his new-gotten wealth, and fame, now entertained more ardent desires of being esteemed a Prophet, looking upon all other attributes of Religion, and sanctity, as vile and abject.*

To this effect, on a sudden he retires to a solitary Cave, not far distant from Mecca, *while* Sergius *proclaimed the vain perfections of his life, and filled the ears of the people with the noise of his deservings. The terme of two years expired,* Mahomet *again appears to the world, and as if newly returned from the Oracles of Heaven, stileth himself a Prophet sent from God, who willing through his mercy, to withdraw him from that precipice of his everlasting ruine, and admonish him of his error, afflicted his body with the falling-sickness, which* Mahomet, *instead of repenting, made an advantage to promove his wicked design. For his wife lamenting to see her selfe yoaked to one so diseased, and tormented with an hideous infirmity, he excused it, and easily wrought in her a beliefe, that being constrained frequently to converse with the Angel* Gabriel, *his fraile body, unable to abide the splendor of his heavenly presence,*

presence, fell into that distemper, and at the departure of the Divine Ambassador, recovered its former condition. His wife believing this, was not wanting to divulge the rare qualities of her husband, his admirable sanctity, and frequent converse with the Angel, which gained him the esteeme of a Prophet in his own house, and reverence among his Neighbours.

That this Infant-repute of his Holiness might be the better strengthned, Mahomet *thought it requisite to promulgate some Chapters of his* Alcoran (*as a Remonstrance of his Commission*) *which as he saw occasion, he shaped* (*though ill-favouredly*) *to his designes, giving out that he received them from the Angel* Gabriel, *as the Counsell and precepts of God, who for that he had not saved men, either by the Law of* Moses, *the Psalmes of* David, *or the Gospel of* Jesus Christ, *did now promise them infallible Salvation by the means of the* Alcoran, *which though rudely, yet cunningly contrived, as complying with the loose humor of the* Arabians, *enjoyning nothing strict or burthensome, but leaving all to liberty; as the sole means to allure them to a belief of it, induced first the Parents and allies of his wife, then the more ignorant and meaner sort to embrace it, and esteeme* Mahomet *as the Messenger of God sent to guide them into eternall felicity, and the enjoyment of Paradise, which the easier to ensnare them, he fained to be full of such pleasures as fall under sense, and a plentifull fruition of those delights, that in those more barren and desert parts of* Arabia *they exceedingly wanted.*

Having thus drawn to his devotion, a numerous, though vulgar party of the people, who in opinion of his Prophe-

phetical

tical Function were prompt to his obedience; he thought it altogether as easie to obtain a Kingdom, as he had found it not difficult to attain to the title of a Prophet; and to effect this, having before, under pretence of Reformation of Religion gained many followers, while more stood as lookers on, not at all regarding that Decoy; he resolved to yoak to it that other concomitant in popular disturbances, liberty, proclaiming it to be the will of God, that all men should enjoy it, and that the Edict might be first obeyed in his own family, enfranchized his Slave, called Zeidi.

This baite, as it inhaunced his fame, so it added to his retinue; for as multitudes, affecting novelty, and a mutation of condition, daily added themselves to his party; so slaves from all parts of Arabia *forsook their Masters, and fled to him as their Redeemer, and embraced his Law, as the means of their salvation. These through a fond conceit of his piety, ready to sacrifice their lives at his command, he divided into troops, and sent to rob the Caravans of Marchants that travelled through the desarts; and by this means, having added to his treasure by spoil; and his retinue daily encreasing by a multitude of Fugitives and Vagabonds, who by reason of this liberty, to act any villanny, resorted to him; he at length took up thoughts of imploying them in the confirmation of his Law, which he knew to be the ready way to his establishment, in that power to which he aspired.*

To this purpose, he marcheth with his troups towards Medina *(the place of his Birth and Buriall) to preach in a Synagogue of Jews there inhabiting. These less stupid then the* Arabians, *could not endure his impostures, and instead of believing, did handsomly beat him, and drive his*

his train from the town. This repulse rather irritating then terrifying him, he drew all his force into the field, and assailed the Jews *in two severall conflicts; in one of which, by a wound on the face with a sword, that broke out his fore teeth: He signed the Articles of his Law with his blood, and continued a long time as dead in a ditch; but being rescued by his Slaves, and recovered of his wound, he again fought and vanquished them, and converted their Synagogue into a Temple, for his own use.*

The fame of his exploits increasing, with the number of his Sectaries (to whom some Princes, and eminent persons of the Country began to encline, giving him their daughters in mariage) awakned the Nobles of Mecca, *particularly the family of* Coreis, *who wisely judging a new form of Religion, propagated by a new way, force of arms, must inevitably introduce a new Government, of which* Mahomet, *of base and obscure beginnings would be chief, as the Author, opposed themselves to his designs, expelled all such as seemed to favour him out of the City, and severall times gave him battell; in which he so valiantly deported himself, that though he was sometimes put to the worst, yet he more often prevailed; and giving freedom to such prisoners as would embarce his Law, encorporated them into his Army, strengthning himself, and weakning his enemies. Being in fine a compleat Conqueror in the field; he assaulted the City of* Mecca, *took it, and after some slaughter of the Nobility, his enemies, proclaimed impunity to all that would acknowledg him a Prophet of God, by whose favor (as he affirmed) and appointment, not by his own valour, he had attained to that honor. After this proclamation,*

many for fear of present danger, and apprehension of future bondage, more out of ignorance, embraced his belief, and he enjoyed the vain felicity, to see himselfe Generall of an Army, Lord of a vast Country, and to be esteemed, and reverenced as a Prophet.

About that time Heraclius *the Emperor, disposing himself rather to improve the Heresie of the* Monothelites, *then to defend the Confines of the Empire, not only permitted* Mahomet *to domineere in* Arabia, *but gave advantage to* Cosroes *the* Persian *King, to invade his dominions: but at length awakened by the alarmes of so puissant an Enemy, levied a strong Army, and summoned the* * Saracens (*a people so called from their inhabiting the Desart*) *to his assistance. The* Persian *vanquished, and the* Saracens *expecting the salarie of their labors, and with some importunity demanding it, were answered, that the Emperor had not sufficient Treasure to pay the* Christian *Troops, and therefore those Heathen Dogs must attend the conveniency of their Prince. Incensed by this contempt, they retired, and marched by the way of* Affrick, *where finding* Mahomet *busie to enlarge his Power; he aggravated their discontents, affirming it to be the will of God, that all men should enjoy their Liberty, that God was offended at their oppressions, and willed them to oppose the tyranny of the* Christians, *and that whosoever dyed in that holy Warre, his soul should be instantly transported to Paradise. These motives raised them to a resolution of making defection; so that they elected* Mahomet *their Generall, who incontinently deprived the Emperor* Heraclius *of his Tribute, and his Officers*

* *Sarra* signifies in their tongue a Desart, and *Saben* to inhabit. See *Sands* his Travell.

Officers (who were slain in demanding it) of their lives. After this act, the whole Province, with that of Egypt, *revolted, and the people generally esteeming the success of* Mahomets *armes (which he was diligent to employ) as a sure testimony of the goodness of his Cause, embraced his Religion.*

Heraclius *having neglected to strangle this rebellion in its birth, endeavoured to extinguish it, being now growne to considerable strength; and to that end sent an Army under the conduct of* Theodosius *his Favorite; his Army was twice overthrown, the Generall slain, and the* Mahometans *pursuing their victories, took from the* Greeks, *the Countries of* Egypt, Syria, *and other Provinces of* Affrica, *where* Mahomet *encreased his Triumphs and erected his Trophies.*

Being now grown impotent, rather through his inordinate life, then burthen of years, he retired full of glory, as a King and Prophet, to Mecca, *where he resolved to end his dayes, having affirmed it in the* Alcoran *to be the most holy City of the world: as that wherein stood the Temple of* Abraham, *built miraculously by* Angels, *to be the Sanctuary of all that repair thither in Pilgrimage. And therefore it was, that when he had by his Armies taken the City of* Antioch, *he durst not enter into it in person, lest by the delightfull and fertile scituation of it, he should have been enticed to desert* Mecca, *and contradict his own Prophecie. His life now drawing to a period, a Plurisie surprized him; On the seventh day, for* Crisis *of his disease, he became frantique.* Haly, *one of his successors, astonisht at his distemper and frenzie, not esteeming it one of the rare qualities of a Prophet, and Redeemer (as he stiled himself)*

himselfe) *of so much people, derided him, yet willing to continue his Law, that he might inherit his Power, carefully concealed it, and according to his commands* (*yet living*) *watched his body after his decease. For he told his followers that he should rise again the third day, and ascend to Heaven. They observed this, and guarding his Corps four days entire, with impatient expectation of his Resurrection, were at length compelled, by reason of its putrifaction, to take him up, and bury him at* Medina, *where his Reliques are annually visited by the superstitious Pilgrims of his Religion.*

Thus Mahomet, *the Prophet of the* Turks, *and Author of the* Alcoran, *dyed on the twelfe day of the Moneth* * Rabeg, *in the great climatericall year of his Age, having abused men with his horrible impostures, full* 23. *years, dwelling in the esteem of a Prophet; ten at* Mecca, *and thirteen at* Medina. *His coming was some years after the year of our Saviour* 600. Heraclius *being Emperor at* Constantinople, Sadinion *Bishop of* Rome, Clotaire *King of* France, Viteric *of* Spain, *and* Edbald *of* England. *He was of stature not tall, large sinnews, brown colour, and broad face, his head disproportioned to his Body: yet may we well imagine the beauty of his body to surpasse that of his minde, which was full of deceit, vicious, and cruell, never sparing any thing to advance his lust* (*in which he equalled himself to forty men*) *or to procure his revenge. He was* (*as himself confessed*) *altogether illiterate, and though by nature subtile, and quick-witted, yet often pusled for the invention of delusive Miracles, to confirm the* Arabians *in their Belief. For he continually preached to them, that God had sent him to confirm his Law by force of Armes,*

* June.

and

and not by Miracles, yet the people instantly demanding them, as signs of his Mission, he was constrained first to tell them of a certain voyage to Heaven, which was briefly thus. The Angel Gabriel, *with threescore and ten pair of wings, came to him by night, as he was in bed with his wife* Aissa, *told him God had sent for him, he going down with this Angel, found at his doore an Heterogeneous Beast, called* Elborach, *half Asse, half Mule, but much swifter then either: (for it would goe as far at one step as the most quick-sighted could see) this Beast, or believer of the* Alcoran, *would not let* Mahomet *mount him, unless he would first promise to pray for him, which the charitable Prophet did, and was in the twinckling of an eye brought by him to* Jerusalem, *where the Angel* Gabriel *tyed the Beast with his girdle to a rock, and taking* Mahomet *on his shoulders, carried him to Heaven-gate. They knocked, and the Porter understanding* Mahomet *to be there, instantly opened, and bade him welcome; In this first Heaven he saw Angels, of divers and monstrous shapes; some composed of fire and snow, others of fire alone, every of them diverly shaped; among the rest, one with the head of a Cock, whose feet touched one Heaven, and head another (each Heaven being distant from the other, a voyage of five hundred years) and when he crowes (which is his language) he moves the Cocks of the Earth to crow: This Angel recommended him to another, he to a third, and so one to another, untill he came to the Heaven, where God kept his residence. God curteously received him, asked him how his people did, how they entertained his Law, and familiarly laid his hand upon his shoulder, which was so cold, that it pierced to the marrow of his back-*

back-bone. God had soon done with him, only telling him how often his people should make their prayers, which were so many, that as he was returning, in the fourth Heaven, Moses advised him to goe back to God, and entreat him that fewer prayers might serve his turn, for his people were not able to make so many; which he did, and after many returns, brought the number to five. This done, he went back to his Elborach, which in a moment brought him to his house in Mecca, where he went to bed again to his wife, she not once dreaming her husband would leave Heaven for her company, or thinking he had been there; all this he performed in the tenth part of a night. The Turks at this day fondly believe this as a truth, but the Arabians of his time requiring him to do as much in their view, he (unwilling to take again so long a journey) replyed, Praised be God, I am man, and an Apostle. He had other slights, which in sight of the people, by Art or Sorcery, he performed, and they stupidly believed, and entertained as miracles: as a Pigeon being by him taught to come and pick a Pease out of his ear, he told them it was the Holy Ghost that came to tel him what God would have him do; so an Ox brought him a Chapter of the Alcoran upon his horns, in a full assembly. He likewise perswaded them, that being at dinner at the house of one that pretended to be his friend (who had an intent to poyson him, or he at least was so informed) a shoulder of mutton served in to the Table, forewarned him that he should not eat of it; and though many were present, none but he heard or understood the language of the mutton, & yet he permitted one of his deareſt friends to eate of it, and die impoysoned. Such, and many of the like nature were his miracles: As the bowing of trees,

shaken

ſhaken by ſome ſudden guſt of winde; the howling of Wolves, and braying of Aſſes, which is their language, deſiring Mahomet *to pray for them; and he Propheticall underſtanding, as religiouſly performed. His cuſtom was often to inculcate into the ears of his Auditors, that God gave him commiſſion to fulfil his own deſires in all things; and to that purpoſe introduceth God ſpeaking to him. To thee, O Prophet! It is permitted to lye with all women that are given thee, or thou doſt purchaſe, thy Aunts and kindred, and all good women that freely deſire thy company, and this is lawfull for thee alone. His iſſue was one only Son, called* Caſſim, *who died before him, and many daughters;* Fatione *the eldeſt (in high eſteem at this day among the* Arabians, *and honoured as the royall root of* Aben Alabecy) *was wife to* Haly. Zeineb *the ſecond, was married to* Oſmen, *after ſon to* Mahuvias, *and perhaps to both ſucceſſively, for they both ſucceeded in the Empire of* Arabia; *to her is attributed the original of the other family of* Aben Humeia. Imiaultim *and* Naphiſſe *are diverſly mentioned by the moſt faithful Hiſtorians: ſome delivering them as his daughters, others as his near kindred. On the Seal which he uſed, were engraven theſe words,* Mahomet, Meſſenger of God. *Heaven ordained him to be a ſcourge for the puniſhment of Chriſtians, who in multitudes at that time had forſaken the truth, to follow the Sects and Hereſies of the* Arrians, Donatiſts, Neſtorians, *and others. The day of his death was no leſs prodigious, then the courſe of his life, a Comet, reſembling a ſword, appearing at high noon, pointing from South to North, when it was beheld the ſpace of thirty dayes, which that age interpreted to portend the fatall riſing and ſpendor of the* Arabian *Empire.*

FINIS.

A needfull Caveat or Admonition for them who desire to know what use may be made of, or if there be danger in reading the *Alcoran*, by *Alexander Ross*.

GOod Reader, the great Arabian *Impostor now at last after a thousand years, is by the way of* France *arrived in* England, *& his* Alcoran, *or gallimaufry of Errors, (a Brat as deformed as the Parent, and as full of heresies, as his scald head was of scurffe) hath learned to speak* English. *I suppose this piece is exposed by the Translator to the publick view, no otherwise then some Monster brought out of* Africa, *for people to gaze, not to dote upon; and as the sight of a Monster or mishapen creature should induce the beholder to praise God, Who hath not made him such; so should the reading of this* Alcoran *excite us both to bless Gods goodness towards us in this Land, who enjoy the glorious light of the Gospel, and behold the truth in the beauty of holiness; as also to admire Gods Judgments, who suffers so many Countreys to be blinded and inslaved with this mishapen issue of* Mahomets *brain, being brought forth by the help of no other Midwifry then of a* Jew *and a* Nestorian, *making use of a tame Pigeon (which he had taught to pick corn out of his Ears) instead of the holy Ghost, and causing silly people to believe, that in his falling-sickness (to which he was much subject) he had conference with the Angel* Gabriel.

I know the publishing of the Alcoran *may be to some dangerous and scandalous, dangerous to the Reader, scandalous to the higher*

powers, who notwithstanding have cleared themselves by disliking the publishing, and questioning the publishers thereof; but for the danger, I will deliver in these ensuing Propositions my opinion, yet with submission to wiser judgments.

1. *Though it may be dangerous to such as like reedes are shaken, and like empty clouds carried about with every winde of doctrin, yet to staid and solid Christians, the reading of* Mahomets *Heresies will be no more dangerous, then the reading of those errors which are recorded in Scripture, for in them are mentioned many damnable errors and abominations of the* Egyptians, Cananites, Hittites, Sidonians, *and other* Gentiles, *and of the* Hebrews *themselves, of the* Sadduces *who denied Spirits, Angels, and the Resurrection.*

2. *Is there more danger in reading the* Alcoran, *then in reading the Errors of ancient and modern Hereticks? surely* Tertullian, Ireneus, Epiphanius, Austin, *and other Fathers were not of this opinion, who have left upon record to posterity, the damnable heresies of* Arians, Eutychians, Nestorians, Macedonians, *and others: and in the* Alcoran *there are not such dangerous errors as among the* Tetratheites, Angelites, *and* Theodosians, *who held there were four Gods, or the* Tritheites, *who affirmed there were three, or the* Gnosticks, Manicheans, Cerdonians, Marcionites, *Who maintained there were two contrary gods, the one good, the other bad, whereas the* Alcoran *sets down there is but one true God; and although it denieth with* Arius, *the Divinity of Christ, yet it holds him a great Prophet; nor doth it speak so blasphemously of Christ as the* Simonians, *who held* Simon Magus, *or the* Ophites, *and* Manicheans, *Who said, the Serpent was Christ, or* Menander, *who affirmed himself to be Christ, and the Saviour of the world. Besides; are not the damnable Heresies of the modern* Familists, *who deny Christs Divinity, making as many Christs as there be illuminated Elders in their Congregations? are not also the Heresies of the* Socinians, Antitrinitarians, Adamites, Servetians, Antisabbatarians, *and many others exposed to the view of all that will read them? why then may not the* Alcoran? *Besides, are men debarred from reading the* Greek *and* Latine *Poets? nay, are not many of them translated into our English tongue? as also the mo-*

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dern Histories of the East and West Indies, wherein are more damnable tenets then any in the Alcoran. and they who have read the Jewish Talmud, and Cabala, will finde them as ridiculous pieces as the Alcoran.

3 If there were any lovelinesse, beauty, excellency, or any thing else in the Alcoran that might win the minde, and draw the affection after it, I should hold the reading of it dangerous, but whereas it is such a mishapen and deformed piece, I think the reading of it will confirm us in the truth, and cause us love the Scripture so much the more: for as a beautifull body is never more lovely then when she is placed neer a Black-More, neither is truth more amiable then when it is beset with Errors. Oppositа uxta se posita clarius elucescunt, the Gem receives lustre from the foile, the stars from the night, & fire is most scorching in Frost, even so by an Antiperistasis truth is fortified by error Who can think that the sight of a Hob-Goblin, or deformed vizard should draw the childe from the Nurse or brest of the Mother to embrace it, whereas the sight thereof will rather cause the child hold faster by the mother. The wise Spartans oft-times brought drunkards into the room. where their sons were, not that they should be induced thereby to love, but to abhor drunkennesse, which they could not have done, had they not seen the unseemly and rude carriage, the undecent behaviour, and uncomposed gestures of the drunkard. When Zisca had destroyed the Adamits of Bohemia, he preserved two alive that they might reveal to the world the wicked errors of that Sect. Who is so mad as to prefer the embracements of a filthy Baboon, to his beautifull Mistresse, or the braying of an Asse to a Consort of Musick? he deserves the ears of Midas that will prefer the Cuckoes song to the sweet notes of the Nightingale.

4. Though the Alcoran be received among many Nations, yet this reception proceeds not from any love they bear to it, or any lovelinesse they finde in it, but partly out of fear, being forced by the Sword, partly out of a prepostерous desire of liberty and preferment, and partly out of ignorance, as not being suffered to read the Scriptures, nor to hear Philosophy, by which the errors thereof may be detected, nor to enquire into the absurdities thereof, or to dispute and question any thing in it: for which cause also it is not suffered

to be Printed, nor are Christians permitted to enter into Mecca, least their absurdities and impieties of their Religion should be manifested, and thus are those silly souls kept in blindness and ignorance, and therefore I never read that any Nation did voluntarily receive the Alcoran except the theevish Saracens of Arabia, because it was a friend both to their theevery and lechery, as permitting multiplicity of Wives and Concubins, and a reward for those that shall murther and rob.

5. The Alcoran is translated into French and other vulgar Tongues, and the chief heads thereof by Purchas in his Pilgrimage, by Heilin in his Geography, and by others into our own tongue without scruple or exception; and I pray you, Why is the Arabick tongue, the language of that false Prophet, and in which he writ his Alcoran, so much learned and taught in Schools and Christian Vniversities, but that by it we may come to the knowledg of Mahomets Laws and Religion? and how should we know this little horn in Daniel that spake high and proud things against the Almighty, if we read not his life and doctrine?

6. There is a kinde of necessity we should know evil as wel as good, falshood as well as truth, that we may avoid the one, and so much more love the other; he that hath smelled a stinking weede will smell with more delight the sweet Rose; he that reades the Alcoran will finde it smell worse then Mahomets carkass did, which after his death lay putrifying upon the ground, which his disciples permitted for many dayes together, hoping he would have been as good as his word, who made them a promise that he would rise again the third day; but at last finding he had forgot himself, and that his body smelled not so sweet as Alexanders did after his death, they were forced to bury it, or otherwayes the dogs who were beginning to bury him in their guts had saved them a labour; though Suger be sweet in it self, yet it is much more sweet to him that hath tasted Aloes, and though Italy in it self be a delicious Countrey, and garden of the World, yet it is much more delightful, pleasant, and beautifull, to him who hath passed over the mountanous, craggy, and rugged Alpes: Did not the Prodigal love the bread of his fathers house evermore the better after he had been fed on husks with swine? doubtless we shall finde, that after we

have

have fed a while upon the course husks of the Alcoran, with the Arabian swine, We shall with much more eagerness covet after the plenty of our Fathers house, exhibited to us in his Word, where we shall finde the hidden Manna, the bread of Life, that came down from heaven.

7. Books of Palmistry, Physiognomy, judiciall Astrologie, Necromancy, and other superstitious and impious Arts have been permitted to come abroad, that men might see the vanity of those Arts, the knavery and wickedness of the Artists, the foolishness of credulous people, who suffer themselves to be deluded by them, and the malice of Satan the arch enemy of mankinde, whose delight is to abuse, delude, and destroy men: why then may not the Alcoran be read, that men may see the vanity, impiety, and foolishness of it, by which the World hath been so many years cheated and abused?

8. They that learn Arts and Sciences, desire the knowledg, not only of the good things, but of the evil things also, and the abuses of them, to the end they may avoid them; therefore Logick speaks as well of sophisticall and fallacious syllogismes, as of demonstrative and topical; Ethicks treats of vices as well as of vertues; Natural Philosophy handleth the natures, not only of useful and beneficial creatures, but also of hurtful and venomous, as of Serpents; Physick speaks of poysons as well as of cures; Historians describe both the vertuous and vicious actions of Princes; in Divinity we learn not only what God and good Angels are, but also what Sathan is and his wicked Angels; in Navigation we must know, not only what places are Navigable, but also what are not; how shall we avoid Rocks, Quick-sands and Shelves if we know them not? even so Christian Religion permits not only the reading of Scripture but also of heretical and heathenish books, as is said, that we may know what to embrace, what to shun; therefore if you would know what be the damnable errors to be avoided by Christians, read the Alcoran, and you shall finde in it the sinke of all, or most part of ancient heresies.

9. In reading of the Alcoran, though it be, as Cato said of the three Roman Embassadors, that were to go to Antiochus, headless, heartless, and footless, the one being maimed in his head,

the second a fool, and the third lame in his feet, I say, though it be without head or tail, as we use to speak, being immethodicall and confused, contradictory in many things, written in a rude Language the Author himself being no Linguist or Scholer, nay, not able to read or write, though also it consist of lyes and sensles follies, yet this benefit we may reap; I say, in reading of it, that we shall be forced to admire and praise the goodnes of God towards us Christians who having suffered a great part of the world to sit in the valley of the shadow of death, to be oppressed with Cimmerian, yea more then palpable Egyptian darkness, hath placed us in the Temple, where we have the golden Candlestick of his Word, and a clearer and more durable Lamp then that of Salomons Temple, yea even the Sun of righteousnes shining upon us in the land of Goshan, whilst a great part of the world doth follow the Anti-christian beast, we follow the Lamb upon mount Sion; While they hear the voyce of Satyres, Ostrages, and Schrich-Owls, we hear the voice of the Turtle, and the Songs of Sion in our own Land: whilst they feed on husks with swine, and drink the corrupted puddles of Mahomets inventions, we are fed with Angels food, and eat cœlestiall Manna, and drink of the pure river of life. clear as crystall: Again, we may tremble at the reading of this Alcoran, When we consider the severity of Gods Judgments, and the fiercenes of his anger, Who for the contempt of his Gospel, in those Countries where Mahomet is worshipped, hath suffered so many millions of people to be deluded, blinded, abused. and inslaved by that false Prophet, to believe his lyes, and by loathing the sweet Evangelical Manna, to devour greedily the poysonable quailes of his doctrine, and with it the Wrath of God which hath faln on them, whilst the flesh is between their teeth, so that they must needs perish everlastingly. Who would have thought that those Countreys which were honored by Gods own presence, by the Oracles of the Prophets, by the presence, miracles, and preaching of Christ, by the planting of the Apostles, by the blood of so many Martyrs, should be thus besotted, and enslaved by the tyranny of this grand Impostor? When we think on those things, let us work out our salvation with fear and trembling, and let him who thinks he standeth take heed least he fall: they were not greater sinners

then

then we, therefore doubtleſs except we repent We ſhall all likewiſe periſh; the remiſſnes of Heraclius *Government, his falling into the hereſie of the* Monothelites, *the contempt of the Goſpel, the ſlighting of the Paſtors, the Wickedneſs of the people, the continual Schiſms, rents, jars, and diviſions of their Churches, were both the cauſes and occaſions of theſe miſeries Which have faln upon them; let us take heed then we be not partakers of their ſins, leaſt we alſo partake of their plagues.*

10. *The reading of the* Alcoran *Will enable us to beat* Mahomet *with his own Weapons, to cut off the head of this* Goliah *with his own ſword, and to Wound this unclean bird with quils pickt out of his own Wings, for even unwittingly and unwillingly he is forced to acknowledg many truths of Chriſtian Religion, in affirming there is but one true God the Creator of all things, and though he goeth about to overthrow the doctrine of the Trinity, yet he doth plainly confirme it; when he ſpeaks of God, of the Word and of the Spirit, Which three indeed are one in eſſence, though diſtinct in ſubſiſtence; though he laboureth to overthrow the Goſpel, yet he confirms it, when he calls it good, full, right, a light, and a guide to ſalvation. for if it be full, good, &c. what need was then of his* Alcoran *? and though he indeavoreth to overthrow Chriſts Divinity with* Arius *and* Neſtorius, *and the* Jews *his ghoſtly fathers, yet he affirms it, in calling Chriſt the Word; for as the internal Word of the minde is coeternal With the minde, ſo is Chriſt the Word of his Father, coeternal With the Father; he eſtabliſheth alſo the Article of Chriſts Conception and Nativity, affirming him to be conceived by the holy Ghoſt, and born of the Virgin* Mary, *whom he confeſſeth to have been a pure Virgin, both before and after Chriſts birth: ſo he confirms the Article of Chriſts aſcention into heaven, and divers other points of Chriſtianity, to whom we are more beholding for his reverend eſteem of Chriſt, then the Jews who revile and blaſpheme him.*

11. *In reading the* Alcoran, *though We finde much dung, yet in it We ſhall meet with ſome gold, as* Virgil *did in reading of* Ennius *his Verſes. Æſops Cock found a precious ſtone in a dunghill; where is much droſs ſome pure mettal will be found: even ſo in the dirt of the* Alcoran *you ſhall finde ſome jewels of Chriſtian*

vertues

vertues; and indeed if Christians will but diligently read and observe the Laws and Histories of the Mahometans, they may blush to see how zealous they are in the works of devotion, piety, and charity, how devout, cleanly, and reverend in their Mosques, how obedient to their Priests, that even the great Turk himself will attempt nothing without consulting his Mufti, how careful are they to observe their hours of prayer five times a day where ever they are, or however imployed? how constantly do they observe their Fasts from morning till night a whole moneth together? how loving and charitable the Muslemans are to each other, and how carefull of strangers, may be seen by their Hospitals, both for the poor and for travellers: if we observe their justice, temperance, and other morall vertues, we may truly blush at our own coldness, both in devotion and charity, at our injustice, intemperance, and oppression, doubtless these men will rise up in judgment against us; and surely their devotion, piety, and works of mercy are maine causes of the growth of Mahomatism, and on the contrary, our neglect of Religion, and looseness of conversation, is a maine hindrance to the increase of Christianity: is it not a shame that they should read over their Alcoran once every moneth, and we scarce read over the Bible in all our life? that they shall give such reverence to their Alcoran, as to honor the very Camel that carried it to Mecca, and to lay up for holy reliques the napkins and handkerchiefs that rubbed off the sweat from his skin; and we shall prefer lascivious Poems, and wanton Ballads to the sacred word of Almighty God? do we not make our selves unworthy of such an inestimable treasure?

12. The Turks are our neighbors, and their Territories border upon the dominions of Christendom: there have been continuall wars, and will be still between us, it concerneth every Christian who makes conscience of his wayes to examine the cause, and to look into the grounds of this war, whether they be just or not, which cannot be known but by reading the Alcoran, in which we see the Mahometans to be the enemies of the Cross of Christ, in denying his Death, and of his Divinity, also in that they deny his Godhead: we shall finde so many passages in it repugnant to, and destructive of Christian Religion, that Christian Princes are bound

bound to oppose the enemies thereof; after the example of those glorious Emperors, Constantine, *who made war against the Heathen Princes,* Maxentius, Maximinus *and* Licinius, *of* Theodosius *the elder against the Tyrant* Eugenius *the worshipper of* Hercules, *of* Theodosius *the yonger against the* Saracens, *of* Honorius *against the* Goths, *all enemies of Christ, by whose assistance they got notable victories, and glorious triumphs.*

Euseb. in vit. Const. & l. 9. c. 9. Hist. Theod. l. 5. c. 24. Socrat. l. c. 7, 18 Aug. l. 5. de civi. dei. c. 23.

13. *We cannot do better service to our Countrimen, nor offer a greater affront to the* Mahometans, *then to bring out to the open view of all, the blinde* Sampsons *of their* Alcoran, *which hath mastered so many Nations, that we may laugh at it, of which even their own Wise men are ashamed, and are sorry it should be translated into any other language, for they are unwilling that their grand Hypocrite should be unmasked, or that the visard of his pretended holiness should be taken off, whose filthy nakedness must appear when he is devested: they know that words and works of darkness cannot endure the light,* Trepidantq; immisso lumine manes, *the infernal Ghosts tremble at any glimpse of light; and the wilde beasts return to their dens, saith* David, *when the morning appears, not daring to seek their prey but in the dark night of ignorance; this great thief* Mahomet *hath destroyed many thousands, and under the Lyons skin, this Ass hath affrighted his beastly minded* Saracens, *therefore let us take away the ring from this* Giges, *by which he hath made himself invisible, and let us with* Hercules, *pull out this theeving* Cacus *out of his dark den where he useth to hide and shelter himself, and expose his deformed carkass to the publick view, that we may wonder at it: and in detecting his errors, we follow the practise of Christ, who discovered to the world the damnable Tenets of the Scribes, Pharisees, Hypocrites.*

Psal. 10. 4. *Vt jugulent homines surgunt de nocte latrones.*

Mat. 13.

14. *The* Turks *are preposterously zealous in praying for the*

conversion, or perversion rather, of Christians to their irreligious Religion, they pray heartily, and every day in their Temples, that Christians may imbarce the Alcoran, *and become their Prosolytes, in effecting of which they leave no means unassaied by fear and flattery, by punishments and rewards; now, is it fitting that they in charity and zeal should exceed us? We are bound to pray, and indeavor heartily for their conversion, from darkness to light from error to truth; but how shall we do this, if we know not the dangerous and damnable estate they are in, which we cannot know but by reading their* Alcoran?

15. *In reading the* Alcoran *we shall see what is the force of superstition, and with what violence men are carried headlong in the defence and maintenance even of the most absurd and impious opinions; what* Hecuba *is more deformed then the* Alcoran? *yet how do the* Turks *fight and struggle, toil and care, hazard life and liberty, estates and all for it, as if it were the most beautiful* Helena *in the world! these men cannot endure the Image of Christ, or of a Saint in their Temples, calling this Idolatry, and yet they are the greatest Idolaters in the world themselves, for never was there such an Idol as the* Alcoran, *no man must touch it, till first he be washed, and that being done, he must not touch it with his naked hands, but with a clean linen cloth; the Priest must kiss it, and bow to it; he must when he reads in it hold it up on high, for it is a sin to hold it lower then his girdle: Every piece of paper that a* Turk *findes he must use reverendly, because the* Alcoran *is written in paper, the Mule that carries it to* Mecca *is held in great veneration, so that he or she is sanctified all the year after that can but touch him, and that handkerchief which wipeth off his sweat is a holy relique: thus do they strain at a gnat and swallow a Camel.*

Rev. 20. 16. *In reading the* Alcoran & Turkish *Story, we shall see who were* Gog *and* Magog *that made war against the Saints, even the*

the Turks an obscure people of Scythia, therefore called Gog, because they were hid and unknown a long time, and the Saracens, who were a known people, and the open enemies of the Church, therefore called Magog; these treacherously combined together, oppressed first the Persians, and afterward the Greek Empire, with the famous Churches of Asia, Greece, and Egypt; We shall also finde that by the Star which fell from heaven, and opened the bottomless pit, whose smoke darkned the Sun, and out of which came the Locusts, whose terror is described by St. John, is meant Mahomet that great destroyer, as his name signifieth, answering to the name Appollyon, and Abaddon: for never was there such a destroyer, who by his pestilent doctrine hath destroyed so many souls, and by the sword of his Locusts hath destroyed so many bodies, and ruinated so many goodly Countries. Rev. 9.

17. If you will take a brief view of the Alcoran you shall finde it a hodg-podge made up of these four ingredients. 1. Of Contradictions. 2. Of Blasphemie. 3. Of ridiculous Fables. 4 Of Lyes: first, of Contradictions he doth ordinarily say, and unsay the same thing; one while he tells us, that he was the first that ever entred into Paradise, and elsewhere he sayes he found men and women there; sometimes he affirms that Jews and Christians shall be saved by their own Religion, and sometimes again that none can be saved who embrace not his Alcoran; In one place following the Opinion of Origen, or rather of the Origenists he affirmed that all the devils shall be saved; in another place he saith only those devils shall be saved who hearken to, and obey his Alcoran. Secondly, of Blasphemy, for he blasphemeth God, in saying that he prayeth for Mahomet, intimating hereby that he is inferior to that God he prayeth to; he makes God also swear by Flies, Worms, and such base creatures, as if he were their inferiour, whereas God having none greater then himself, swears only by himself; He blasphemes the Father, in saying he cannot have a Son, because he is not married, as if there were no other generation

but What is carnall; he blasphemes the Son With Arius, in denying his Divinity; he blasphemes the holy Ghost with Macedonius, affirming him to be the Creature of a creature; he blasphemes God also, in making him the Author of his Alcoran, bragging that his name is written upon the Throne of God, in that he is the greatest of the Prophets, who hath more knowledg then all the men and Angels of the world: and many other bragging words he uttereth of himself, by which We may see he is that little horn which spurng up among the ten horns of the great and terrible beast of the Roman Empire, destroying three of the Roman horns, to wit, the Asians, Grecians, and Egyptians; this is the horn that hath many eyes, as being crafty and vigilant, but his mouth speaks proud things, in blasphemeing and bragging, as we have heard. Thirdly, of ridiculous Stories, and Which are more unsavory then the Golden Legend, or Lucians true Narrations; he tels us that he divided once the Moon, one half whereof fell into his lap, (this was not then the Man in the Moon, but the Moon in the Man) the other on the ground; these two pieces he souldred again. Perhaps in memory of this lying miracle, the Turks use yet the half Moon for their Arms: He tels us of a great army of men and Angels raised by Salomon, but much hindred in their march by an army of Flies, which Salomon rebuked, where we have a witless conference between Salomon and the Fly; he tels you strange Story of Noahs Ark, how there the Hog was generated of the Elephants dung, and a Rat of the Hogs dung, which gnawing a hole in the Ark, at which Noah was affrighted, he touching the Lion on the forehead, out of whose brains leaped out a Cat, (as Minerva did out of Jupiters) which caused the Rat to run away: this is Philosophy indeed for a Hog. Fourthly of Lyes, for he belyeth God, in making him author of his impietie and hereses; he belyes Christ, in saying he was conceived by the smell of a Rose; he belyeth the holy Ghost, in affirming that he inspired Mahomet to write the Alcoran; he belyeth the Virgin Mary, calling her the daughter of Amram, and sister of Moses, confounding her With Miriam, whereas there were so many generations between;

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he belyeth the Gospel, in saying it is corrupted by Christians; he belyeth Christians, when he saith they worship many gods, and that they give to God a companion, when they acknowledg the Divinity of Christ; he belyeth the Jews *in saying they make* Eleazer *a god; he belyes the Patriarchs, in saying that* Noah, Abraham, Isaac, *and* Jacob *believed his* Alcoran, *being so many thousand years before he was born, or his* Alcoran *had any existance; he belyes also the Apostles, in making them his Schollers, who lived neer six hundred years before he was born: by all which we may see who was the Compiler of this* Alcoran, *not the God of Truth, but the Father of Lyes; not Christ and his Apostles, whose weapons in propagating the Gospel, were powerfull preaching, miracles, and patience in suffering; not the sword, the chief means that* Mahomet *useth to force his* Alcoran, *an instrument forbid by Christ, but used by him who hath been a murtherer from the beginning; but I will not take upon me the task of refuting the* Alcoran, *being already refuted by* Cantacuzenus, Richardus *the Monk*, Cusa *the Cardinal*, Woodmanstadius, Savanorola *and others. I only thought good, upon intreaty of some learned and religious men, to prefix this brief Caveat, that the Reader might be the better armed to encounter with any rub or difficulty he shall meet with in the reading thereof. But before I end, give me leave to clear my self again in this point; that it is not my meaning all should have the liberty to read the* Alcoran *promiscuously. I know with the Apostle, that though all things be lawfull, yet all things are not expedient, there are children as well as men in understanding; the Nurse may use that knife which the childe may not, and that sword which may without danger be handled by a sober man, cannot without danger be touched by a mad man; there are as well queasie as strong stomacks, and what is meat to the one may be venome to the other; though* Mithridates *could without hurt eat poyson, others may not presume to escape so; it is lawfull for any to look upon a monster, but it is not expedient for conceiving women; that iron which an Ostrich can digest, may destroy the stomack of other creatures; how many have been de-*

ceived in gathering Hemlock for Parsly? It is not for every man to meddle with Apothecaries drugs, he may chance meet with poyson as soon as an antidote; if all men were like Bees, to suck honey even out of Henbane, there might be no danger in reading the Alcoran, but most men are like Spiders suck securely poyson even out of the sweetest Roses; therefore they only may surely & without danger read the Alcoran, who are intelligent, judicious, learned, and throughly grounded in piety, and principles of Christianity, but weak, ignorant, inconstant, and disaffected mindes to the truth, must not venture to meddle with this unhallowed piece lest they be polluted with the touch thereof, as they were who came neer to a leprous body; and if we will not venture to go into an infected house without preservatives, much less should any dare to reade the Alcoran, that is not sufficiently armed with grace, strength, and knowledg against all tentations. God grant we may walk in the light of the Gospel, whilest we have it, that we may not be overwhelmed with the dismall night of Mahometane darkness, which God may justly inflict upon; us for our sins, rents and divisions are no lesser then those were of the Greek, and Asiatick Churches, and doubtless except we repent we shall all perish with them, who for despising Gods sacred Oracles, are now taught to reverence every piece of paper they finde, which they are made believe shal be put under the soles of their feet when they walk over the burning grate to their fools Paradise, as Busbequius in his Epistle tells us, who lived long amongst them, and was well acquainted with their opinions; but what I have written here concerning the Alcoran, I submit to the judgment and wisdom of those who sit at the Stern, and can see more then the Passengers.

FINIS.

For Reference

Not to be taken from this room

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